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ABSTRACT

The Six Institutions' Consortium organized the 4th annual Invitational Workshop for educators and students. The focus was on the impact of African and Afro-American Studies. The workshop was directed toward assessing the current impact and future prospects of these studies on curricula, educational institutions, and society. Program presentations concerned: the impact of African and Afro-American Studies on the future; consortium approach to developing African and Afro-American studies; community involvement studies; black economic development; perspectives on black psychology; ideology proposed for black counseling; communications; the development of bibliographic and archival materials; media strategies and methodology; a social scientist views on Afro-American studies programs; and perspectives on the future of African studies. (MJM)

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ACHIEVEMENT AND PROMISE

CURRENT IMPACT AND FUTURE PROSPECTS OF AFRICAN AND AFRO-AMERICAN STUDIES

Proceedings of the Fourth Annual
Invitational Workshop on
African and Afro-American Studies

March 29-31, 1973
Greensboro, North Carolina

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SIX INSTITUTIONS' CONSORTIUM

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Our sincere appreciation is due not only to the participants in the workshop for contributing their time and talent to the proceedings, but also to the program participants who shared their expertise and experience.

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PREFACE

African and Afro-American Studies programs on college and university campuses are currently in the throes of anxieties for survival in the face of shrinking support for American higher education. This situation calls for a critical stock taking of accomplishments and a demonstration of a responsible challenge for a future of excellence in scholarship.

To this end, the Six Institutions' Consortium organized an Invitational Workshop for educators and students from the nations' schools, colleges and universities at the end of March 1973. With a focus on *The Impact of African and Afro-American Studies: Agenda for the Future*, the workshop was directed toward assessing the current impact and the future prospects of these studies on curricula, educational institutions and society. The increasing clamour for cost effectiveness and efficiency of educational programs, made the workshop an important context for a critical appraisal of African and Afro-American Studies programs.

The program featured presentations, discussions, exhibits and films relating to curriculum development, content and methodology. Case studies of viable and successful interdisciplinary approaches were presented. Creative performances, "An Evening of Black Theatre and Dance Arts" and "Black Experience in Music", were given by individuals and groups from the member institutions of the Six Institutions Consortium. An exhibit of books and materials as well as an Art exhibit, featuring works by students and faculty of the Consortium institutions, added a very important dimension to the workshop. The addresses and papers provided many insights into the present status of existing programs. They provoked lively discussions and challenged participants to grapple with the future imperatives for these programs.

A critical priority is that of academic proficiency, dedicated to the development of an authentic body of knowledge and scholarship. Communication skills, personal and societal understandings, economic and professional competencies along with a deep sense of history and cultural heritage, must form the basis for an enlightened program of study and research.

The pursuit of more rigorous and systematic inquiries into the histories, institutions, and characteristics of peoples and societies of African ancestry, must become an integral part of African and Afro-American Studies. A qualitative concern for the education of African peoples, and the application of scholarly and technical skills to their needs and problems must be fostered necessarily as 'a leaven for the transformation of the community'.

An equally compelling perspective for the future of these studies is the development of new orientations, methodologies and philosophy of criticism, requisite for realistic investigation and sound scholarship. Finally, it is hoped that the analyses and suggestions embodied in the workshop papers, presented herein, will stimulate purposeful activities in programs of African and Afro-American Studies towards a future of effective education and service.

Ewa U. Eko, Coordinator
Six Institutions' Consortium

THE IMPACT OF AFRICAN AND AFRO-AMERICAN STUDIES AGENDA FOR THE FUTURE

Elliott Skinner

President Miller, I am quite pleased to have been invited once again to your campus. This time Dr. Eko has given me the pleasure to talk about the pressing problems we are facing as we attempt to improve and routinize the African and Afro-American Studies Programs that have developed in the United States over the past few years.

I was asked to talk about the Agenda for the Future. I believe, however, that one must look at the past as a guide to the future. I think it is important to know where we have come from in order to plan where we are going, and chart the parameters in which we must operate if we hope to succeed in this very important enterprise--the education of Black people.

The history of Blacks shows that each generation of educated Blacks viewed scholarship as an important weapon in the struggle to achieve racial equality for our people. It is not that these scholars and laymen did not realize the efficacy of brute force as the ultimate arbiter in human affairs; it was rather that they realized that conquerors or oppressors could sleep more easily in their beds if they were able to convince the victims that their victimization was legitimate. The early educators tried to deal with this. Banneker challenged Thomas Jefferson's views about the caliber and character of Africans in early America, and subsequently Edward Blyden, W.E.B. DuBois, Africanus Horton, Carter G. Woodson, Jomo Kenyatta and Cheikh Anta Diop attempted to refute the myth that Black people did not warrant respect because they had made little or no contribution to the history of mankind. Until a few years ago Arnold Toynbee could arrogantly dismiss all of Africa and its civilizations (with the exception of Egypt which Champillion and others had claimed for Europe) as having been irrelevant to human progress.

It is quite understandable why bizarre notions about Africa and Africans were generated in the first place, and why they persisted. The opinions of Europeans and Euro-Americans toward Africa and its people were born out of radical differences between these two groups of human beings. First of all,

the two groups are at polar extremes in terms of physical types. The languages of Africa are quite different from many of the languages of Europe belonging as they do to different linguistic families; and the cultures are also radically different. Thus, when a technologically superior Europe with its emerging Capitalistic economy and messianic Christianity had relatively little difficulty conquering Africa, the now dominant Europeans could dismiss Africa and everything African. Of course, the Blacks protested these slurs, but an ascendent Europe refused to listen even when some Europeans began to discover that Africa may have been the cradle for homo sapiens himself. Whites are uncomfortable with the idea that Egyptian civilization (the gift of the Nile) civilized Crete, and later on civilized Greece--that cradle of western civilization.

Unable to do very much to influence white scholars and curb white power, the Black scholars bent their energies toward resisting anti-Black propaganda, and supporting each other psychologically. As elitist as the whites they were fighting, the Black scholars looked to a "talented tenth" to save the race. One might criticize the early scholars' attempt to work <u>for</u> rather than <u>with</u> the masses, but we should also take their experience as a guide for our own activities. What those scholars did not realize was that the ordinary people, too, felt this psychological oppression and needed a vision. They got this vision on the streets from Marcus A. Garvey who shouted: "Up! Up! You mighty race, you can accomplish what you will!" Garvey seized the imagination of the masses with his dream of Africa, and despite the fact that he knew relatively little about Africa, about its civilization or its history, he was able to mobilize Blacks in the interest of Africa. Garvey was able to convince Blacks that they were not to be ashamed of their hair, skin color, nor of their institutions. By so doing he had a tremendous impact on the psyche of the ordinary Black man even though his "Back to Africa" movement failed.

Blacks in America, stimulated by Garvey and influenced by the work of DuBois, Woodson and others began to look at themselves and to consider themselves in a new light. The *prise de conscience* of Blacks in the 1920's and 1930's resulted in such cultural developments as Negro History Week. This was initially limited to Black schools especially in the South. Black students who went to Northern schools knew very little about Black history or Black culture. They were immersed in white institutions whose major function was to assimilate them, acculturate them, or enculturate them with the values and traditions of Euro-America. Thus it was in the Black schools and the Black colleges that Blacks became conscious of their blackness and of the life and

work of Black people in America, Africa, the Caribbean and South America. It was here that the seeds of Black or Afro-American Studies were planted, and its influence was to spread slowly waiting for the proper conditions to burst forth.

Afro-American Studies was the first academic manifestation of the intellectual reaction of Black peoples against being psychologically as well as politically and economically dominated by Europeans. Blacks in Africa and in the other parts of the African Diaspora suffered comparable domination but were slower to react. We have all heard stories about young Africans in French Africa who were taught that their Gallic ancestors had blond hair and blue eyes. French colonial textbooks abetted a deliberate policy of the French Colonial Administration to transform young Africans into Frenchmen. The first lesson in one of the early primers used in French West African schools stated: "Today I am French. And when I grow up, every Sunday I will put at the top of my house the tricolor of France and say to my friends and relatives, there is a beautiful flag." When these young black Frenchmen discovered themselves, they reacted against their tutors and developed the notion of *negritude*--a fundamental character of African peoples. The British in Africa, while not as assimilationist as the French, taught generations of their subjects to sing: "Rule Britania, Britania rules the waves, Britons never will be slaves!" The enculturation of a young child in Africa is movingly described in Kofi Awoonor's This Earth My Brother. Here you get the flavor of what it was to be a young colonial being educated in British Africa. The Africans in British Africa were to revolt in the name of "The African Personality." The Africans in the West Indies have protested, but so far the Blacks in Brazil, although more African than many Blacks in the Diaspora, still see themselves primarily as Brazilians. Yet even here some of them are starting to question the terms for integration into the Brazilian nation-state.

Because of a number of well-known reasons Afro-American scholars have done more than other Blacks to create linkages between Africa and its peoples diffused throughout the colonial world and throughout Latin America. Dr. Booker T. Washington is often ignored because many Blacks disapproved of his Atlanta Compromise, but his Up From Slavery did much to bring Blacks together. This book was translated into many languages, and it awakened in the minds of many young colonials in Africa and the West Indies an interest in the world of the Afro-American. Similarily, Dr. DuBois' book, The Negro, difussed in these areas, and for the first time, peoples of African descent, even in Africa itself, heard about ancient Mali, Ghana, Songhai, the Mossi Kingdoms and so forth. Thus by the 1920's and 1930's African peoples the world over--from the "man in the street" to

the school boy, and to the intellectual--became conscious of the world of the Black man. The intellectuals such as W.E.B. DuBois and others were meeting in Pan African Congresses to plan the political liberation of Africa; the people were supporting Ethiopia in its struggle against Italian invasion; and the colonial school boys were going to colleges in America. On such college campuses as Lincoln University many young Africans and Afro-Americans were discovering each other. [I am told that young Nigerians did not know about Columbia, Yale or Harvard. If they went to America, they were expected to go to Lincoln University.] In other words, the world of the Black man was coming back togther.

World War II heightened the desire of Black men everywhere for freedom, and with the independence of Ghana in 1957, the beginning of sit-ins in the early 1960's, the stage was set for the emergence of a new consciousness among Blacks. The Black youth in the Southern university towns started to demand respect at lunch counters, and those in Northern universities started to demand "Black Studies" as a legitimate form of study at their universities.

It is significant that much of the push for Black Studies came from Blacks who were on white college campuses. This occurred, in part, because many of these now self-conscious young Blacks knew very little about their heritage. I remember being quite surprised and intrigued to see on sale on Columbia University's campus a little magazine put out by the Blacks advocating Black Studies and subjects relevant to Afro-Americans. I had never seen any of these youths in any of my classes dealing with Africa or with race relations. How does one explain this contradiction? One answer is that once the number of Blacks at Columbia had passed a critical threshold, they wanted to stop being invisible and force the university to acknowledge their presence, and their particular needs. These young people sat in their dormitories steaming, agitating, thinking and planning. They wanted recognition as human beings as well as courses dealing with the Black experience. One was not acceptable without the other. It is out of this new context that there arose the demand for Black Studies and Afro-American Studies. The demand for an intellecual enterprise was intimately linked to political demands on the total university system. These students were asking for more than courses, and the history of the Black Studies movment reflects this important political dimension.

The first irony to emerge from the linkage between the intellectual demands and the political ones is that many of the very students who demanded Black Studies did not register

for the courses when these were granted. Students escalated their demands for Black dorms, "soul" food, control of budgets and the like. The students were caught in a situation in which politics and academics were being juxtaposed, but not completely merged, and they often attempted the impossible. Nevertheless, it was through the audacity of these students that things started to change. Because these students made non-negotiable demands on the university for Black courses, for Black teachers, for Black administrators, many of the white college presidents gave in rather than risk revolt. The result, however, was that many of the early Black Studies Programs were jerry-built, and were staffed by Black graduate students or young Black professors. We still do not know whether we may have lost a whole generation of graduate students who were pulled away from their dissertations to become directors of Black Studies Programs. We may have lost a generation, we may have sacrificed a generation, but this is one of the prices that a people must pay for progress. For their part, the universities may have acted cynically when they departed from their rules to meet the demands of Blacks. The question is whether we have been well served and if not, how we can avoid having been had.

Seen in historical perspective, the universities did not react to the demand for Black Studies as they had reacted to previous demands for new branches of study. Universities, like churches, tend to be among the most conservative of human institutions and possess strongly entrenched interest groups. Thus when Theology was the queen of the faculties, the disciplines of Politics and Economics had difficulty emerging. Theologians fought the notion that these branches of study could be independent of Theology. Sociology had problems being accepted as a discipline, and Anthropology has not yet freed itself from the Sociology departments in which it is usally embedded. Disciplines have always had to struggle in order to achieve recognition and autonomy.

Black Studies did not face the same resistance from the vested interests in academia as did the earlier disciplines. The established disciplines only presented *pro forma* resistance to this new discipline which emerged and cornered faculty lines, office space and sought new budgets. Secondly, there was a great difference between the sponsors of Black Studies and of the other disciplines. Whereas formerly, prominent scholars were the ones to demand that new disciplines be founded, it was Black students who demanded Black Studies. That students would demand anything is quite alien to an America which has not had the Latin American tradition of student radicals. Thus the sight of Black students with untried ideas

about curricula, budget lines, tenure rules and so on having their demands met was indeed revolutionary. The problems that arose at San Francisco State and at Cornell did not help matters. The fact now is that this period is over and American education has learned to deal with Black students. The issue now for Blacks is how can Black Studies be plugged into the ordinary budgetary lines of the university and not eliminated at a time of shrinking budgets and the departure of "soft" money.

If Black Studies is to survive, the task for Black students, Black faculty members, and Black administrators is to make their enterprise part of the university system. Americans at one time used to talk about a permanent revolution. There are no permanent revolutions. Successful revolutions go through a process of routinization in which persons who having acquired positions of power and prestige seek to hold on to them. These former rebels resist change, the processes of decay begin, and a new group rekindles the flame of protest and action. Revolutions that do not succeed face the prospect of losing much of their gains unless their leaders are wise and farsighted. I am afraid that what is happening to Black Studies is inevitable. Most of the militant students have left the campuses, and the task of their successors is to secure the gains made over the past ten or so years. Black Studies is faced with the task of making it within the university. Like Political Science or Anthropology, Black Studies will have to defend itself in terms of the caliber of work it does and the brilliance of professors and students. There is no other choice.

Fortunately, the task facing Black Studies may not be as difficult as one might have feared. The universities are more willing than they have ever been to accept data from Africa and from Afro-America as legitimate subjects of study. One can bring to one's lectures experiences from the Black world and have these experiences accepted as quite legitimate. Let me give you an example, the other day I was talking about an anthropologist who was determined to hold the view that "tribalism" was so deeply ingrained in the African that even in the cities Africans remained "tribal". He was led to insist that this was no problem since the Europeans who had migrated to London--the Jews, the Greeks, the Hungarians--also had their tribes. I said that this reminded me of a story that Booker T. Washington used to tell. Washington said that if the white man wants to keep the Black man down he had to get into the gutter with him. This anthropologist faced the same problem. In order to keep the Africans "tribal", he had to "tribalize" the Greeks, the Hungarians and the Jews. Of course this was quite silly. But the point of the story is that I was able to talk about Booker

Washington and expect my white students to know who he was. I was not forced to use "white" analogies. If they did not know who Washington was, then that is their problem.

Black Studies has also forced universities to take another look at this whole question of credentials, but Black scholars must understand what this implies. Unknown to many people is the fact that there have always been white professors at the major universities who have not had Ph.D's. Nevertheless, this does not mean that a Ph.D was not a major factor in the getting of a position at these same universities. Those whites without Ph.D's were persons who did not have to have Ph.D's. They were brilliant and their colleagues knew it. When Black Studies hit the universities many of the Blacks who were appointed did not have Ph.D's and were unknown to the whites. The question is, what is going to happen to them? This is quite simple. Those who are brilliant will be retained. Those who are not will be ousted, perhaps by the administration, but perhaps by their own students who have earned Ph.D's and who now want their positions. Thus while the universities may now be quite prepared to take another look at credentials, do not forget that those without credentials must be good.

Now how about the outlook? I think the days of confrontation are over. The university presidents (and I say this in the presence of President Miller) know how to deal with confrontation. There are plain clothesmen on Columbia's campus, and my feeling is that the administration will win in any future confrontation. So the outlook then is for the universities to resist any attempts on the part of students to change their structures by means of confrontation. As I said, the traditional departments have accepted the presence of Black Studies but I think they will resist attempts at duplication in the curricula. For example, as chairman of a department and operating in a context where race is not the issue, I am being squeezed by the dean who is being squeezed by the president to tighten up. I am telling my colleagues to stay in their own research and teaching areas. I sympathize with their new interests, but I am sorry for them. Our young professors will simply have to wait until the elders give up certain fields before they move into them. I do not like this situation, but budgetary constraints are getting tougher and I must take these measures. I think the same thing will happen throughout the universities. Computers can tell deans exactly which courses exist, and universities will resist duplicating courses for Blacks and whites as some students have demanded. This means that Black Studies directors must look at the total output of the university, chart their course carefully, be

imperialistic when they can, but try to find those niches in the ecology of the universities so that their programs can develop.

The challenge of Black Studies was to test the university system to see whether or not the system could give. The system has given and our task is to capitalize on this. What do we do now? How do we utilize and make Black Studies the kind of enterprise which will serve us first and secondly, the American people as a whole? We have got to work. We have got to be relevant. It is no longer permissible for Blacks to rap about African culture or Afro-American culture without doing the necessary spade work to understand these cultures. White social scientists have been softened up. They have conceded that Blacks can be objective about themselves. They do not claim as did Herskovits that Black students should never work in Africa because they could not be objective about Africa. Whites have been forced to concede that objectivtiy is a problem for all men, and that we have the right and ability to be passionate or objective about our history and culture as any people about theirs. We should force each other to do serious work, we must publish, and deal critically with the problems that face us.

Personally, I am insulted when Black students know less about Africa and Afro-America than their white classmates. I believe that the task of republishing the works of W.E.B. DuBois and E. Franklin Fraizer should be ours. What right has Moynihan to write a preface for DuBois' The Negro American Family? What right has Glazer to reintroduce E. Franklin Fraizer's The Negro Family in the United States to us in an abridged edition? This is our task and we have got to do it. These people are our intellectual ancestors. It is our right and our duty to reissue their work, subject their work to critical analysis, and talk about their faults. We must take another look at E. Franklin Fraizer's denial of the presence of Africansims in American life. I suspect that this sensitive man deeply resented Melville J. Herskovits' audacity in writing about the Myth of the Negro past. Moreover, Fraizer probably felt that if Herskovits was able to convince Americans that the contemporary nature and character of Black life in the United States was a direct survival from Africa, then the people of our society could and would pass over in silence the trauma of slavery and the problems that Africans had in adapting to the trying social, economic and political systems of this country. These considerations might well have influenced Fraizer's judgment. In other words, E. Franklin Fraizer's position on Africanisms must be re-examined. We may still criticize it, but we must also respect it and place it in historical perspective.

Africans, both in the New World and in Africa, need to know more about the slave trade. I have stopped reading statistics on the slave trade because white scholars tend to lower the number of slaves imported from Africa. Moreover, these people often insist that the Arab slave trade was worst than the Atlantic trade. The fact is that if one goes to North Africa, or Lebanon, or Iraq, one does not see as many Black people as one sees in the New World. Thus that slave trade must have been quite different. Let us not rely upon Elkins, Aptheker and others. Like DuBois then, and now Rodney, let us go to the documents ourselves. With respect to Africa, it is silly to criticize Leakey's work in the Olduvai Gorge and insist that these early fossils were Negroid. Let us subject these accounts to our own analysis. Let us become paleontologists. If there is something very Negroid there, we will discover it. And people will have to take our word for it.

Black students must now recognize that the hard sciences are being used everyday to understand human problems. The biochemists are looking at the problems of sickle-cell anemia, and the engineers and physicists are devising mechanisms for discovering mineral resources. We also need to know more about our own biology and the economies of Africa and economic conditions of Afro-America. Our students are still not going into these areas. We have got to train them in these disciplines. We can only face the challenge of the future if we start studying and planning and plotting after we have rapped. African Studies and Black Studies could indeed survive. But if we want these branches of study to survive, it is up to us to do the hard work which is a sine qua non for any kind of excellence in scholarship or indeed in life.

CONSORTIUM APPROACH TO DEVELOPING AFRICAN AND AFRO-AMERICAN STUDIES: AN ASSESSMENT

Ewa U. Eko

The widespread establishment of programs in African and Afro-American Studies in colleges and universities towards the end of the 1960's will go down as one of those few innovations that successfully challenged American higher education. Curricular change and development became the focus for highlighting the past, heritage and culture of all peoples of African descent as well as grappling with their places, problems and promises within the context of man-in-society. The result was a plethora of programs, most of which were put together hastily in response to vociferous student demands. The basic issues of rationale, legitimacy, and developmental process of these programs are well known and have been exposed adequately by many on campuses, and in the literature.

The agenda now, in light of fiscal uncertainities in higher education, calls for a hard, reflective, critical, and dispassionate assessment of what has been done to date and what improvements must be made in the interest of ensuring the viability, productivity and survival of African and Afro-American Studies programs. There is need for a vigorous campaign for self-renewal of institutional structures, with their impinging variables. Today's trend and mood in higher education dictate that viable programs will be those that are interdisciplinary, and intercultural, eschewing separatism and forced imposition. It is now generally agreed that more can be done for the undergraduate students if the Black Experience is made a part of their general studies programs. Nevertheless, this and other approaches are very much dependent upon the institution, its outlook and resources.

In developing African and Afro-American Studies programs, many colleges and universities, especially large and public, have done so unilaterally. On the other hand, where a college especially small and private, was unable to go it alone, it has been possible to pool resources with neighboring institutions. One such cooperative effort at interinstitutional programs in African and Afro-American Studies was that of the Six Institutions' Consortium, the subject of this paper. The member institutions of the Consortium are Barber-Scotia College, Bennett College, Livingstone College, Saint Augustine's College, Shaw University and Winston-Salem State University.

Involving small, four-year institutions, five private and one public, that have common needs and problems, the Consortium's program was established in 1969 to assist these institutions to keep alive their tradition of providing effective education for black youth. In a deliberate effort to produce systematic curricula, the project was designed to span a three-year effort in the development of curriculum, resources - faculty and material - and in cultural enrichment with specific subject matter emphases and general studies during each year. The first phase focused on the Social Sciences and Literature in 1969-70; the second on the Arts and Humanities; and the third on the Life Sciences. Each phase spanned an academic year during which a common pool of resources and facilities were provided to enhance a proper and legitimate accomplishment of the curricular task. Financial support was derived from the U.S. Office of Education under Title III of the 1965 Higher Education Act.

The African and Afro-American Studies Curriculum Project (herein after referred to as the project) offered the six institutions a unique opportunity for a systematic reflection, planing and development of curricular offerings that are academically sound. It provided in-service education as well as advanced study for their faculties. They found that through a deliberate appraisal of their curriculums, and through thoughtful study and careful consideration, involving all the faculty along with student input and reaction, it was possible to equip each institution's project participants with the scope, focus, and desirable outcomes that undergirded the curricular outlines they prepared. This was deemed important in order to ensure that the efforts, time and investment given the project proved beneficial and pertinent to each institution.

There was a recognition that there had to be an attempt towards extending beyond the mere feel of a need for an addition to the curriculum that each institution had, to pursuing a reordering of what needed to be in light of contemporary and emerging circumstances. New curricular patches to an old curriculum will not hold out for long. A new and resolute effort is more realistic. In effect, the outcome of a good Afro-American Studies program lies in an overhaul of the general studies and the liberal arts curriculums. Curricular concepts and foci must be assessed, re-arranged and, in some cases, discarded and modified to provide the most wholesome academic program.

At some of the institutions, a committee or commission of students and faculty was set up to review the curriculum and to recommend changes and ways in which they could be enriched. These

established working forums which provided the base for an effective implementation of the project. There was, therefore, an exercise in understanding, and a utilization of the supportive resources that the consortium offered. The project attempted to encourage the snaring of accomplishments by each institution with others. It called for faculty commitment and participation, as well as encouraged student involvement at both the institutional and consortium levels. In effect, what an institutional representative produced was what his institution needed and what it wanted. In a way, working through the consortium served to provide an opportunity for each institution to express more adequately what it considered its distinctive individuality in its curricular offerings. No attempt was made to produce a standardized curriculum for all member institutions. A great deal of importance was placed on the development of faculty, especially since there was a handful of those with competencies in the field of African and Afro-American Studies.

Faculty Development

Faculty Development was carried out simultaneously on two fronts. In-service education, through seminars, workshops utilizing many expert resources, was provided for faculties of member institutions. These sessions were also open to students and the public. Special additional sessions with consultants were held for faculty program participants, who also had to carry out the study and research, requisite for developing course outlines and instructional materials. These participants were released by National Teaching Fellows, which enabled them to devote most of their time to the curriculum and material development task. Each member institution was awarded three fellowships every year beginning in 1969-70. In order to ensure breadth and scope, faculty members, released for the project, were drawn from the various disciplines under special review for the year.

The other parallel effort was supporting faculty members to pursue advanced graduate study and research towards terminal degrees in their fields. Between 1969-1973, 25 faculty from member institutions were supported to pursue doctorate degree studies; 5 the masters degrees and 1 post-doctoral studies/ research (See Table 1). There were also fellowship awards to a total of 21 faculty to pursue graduate study during the summer.

TABLE I

ACADEMIC-YEAR FACULTY FELLOWSHIP AWARDS
1969-73

I. Awards for Doctoral (Ph.D.) Studies

Field of Study	Number of Awards
Humanities	12
Social Sciences	7
Life Sciences	6
	25

II. Awards for Master's Degree Work

Humanities	3
Social Sciences	1
Life Sciences	1
	5

III. Awards for Post-doctoral Studies

Social Sciences	1

Curriculum Development and Cultural Enrichment

The thrust of curriculum development, the central purpose of the entire project, was assisting each institution in the revision, development, and making innovation in its liberal arts curriculum. Special emphases were placed in general studies, as well as specialized courses. Through research, study and opportunities for consultations with those who had expertise in African and Afro-American Studies, institutional participants developed materials, course outlines, and methodologies that would more realistically reflect the curricular goals, purposes and needs of their institutions. The process entailed continuing consultations and guidance between project participants and their faculties and students in order to ensure that what they did and produced met with approval.

Media and material support were given the project. A media specialist worked with participants in the preparation of instructional materials, compilation of bibliographies and preview of films, slides, recordings and teaching aids that related to the planned activities. Special workshops on material resources for African and Afro-American Studies were held for project participants and librarians of member institutions. Experts who conducted these workshops included Dorothy Porter, Walter Fisher and Jessie Carney Smith. As a result of these workshops, recommended books and materials, were acquired every year by the Consortium for all libraries of member institutions.

Curriculum development also fostered curriculum and cultural enrichment. Project sessions were held in rotation on Consortium campuses and were open to faculty, staff, and students of the six institutions. Each workshop, or seminar session featured formal presentations and/or exhibits to which all members of the institutional community and public were invited. The open sessions were followed by working sessions during which project participants met with resource persons to discuss specific issues, ideas and activities relating to curriculum reform and development. In that way, the project brought to campuses outstanding consultants, lecturers and artists for the purpose of curricular and cultural enrichment. This pattern of programming persisted throughout the duration of the project.

First Phase of the Project, 1969-70. As indicated earlier, first phase of the project concentrated upon curriculum development and cultural enrichment in the areas of the Social Sciences and Literature. Activities featured in-service education for faculty participants toward improving their skills in curriculum building as well as enriching their cultural background, knowledge and information regarding African and Afro-American Studies. The outcomes were new core-courses and course guidelines; instructional methodology and materials; and resource bibliographies.

The content and methodology for curriculum development in the Social Sciences covered African and Afro-American history, anthropology, sociology and politics; Black Experience in Latin America, Pan-Africanism and urbanization. (See Table II). The eminent resource persons who provided consultative services included Clarence Bacote, Elsie Lewis, George Breathett, Earlie Thorpe, Benjamin Dennis, Dorothy Williams and Boniface Obichere.

TABLE II

CURRICULAR EMPHASES IN THE SOCIAL SCIENCES
1969-70

Curriculum Building in African and Afro-American Studies
African History, Anthropology and Sociology
Africans and Africa
Afro-Americans and Politics
Bibliographic Survey of African and Caribbean Resources
Black Cultural Values
Resources for Afro-American Studies in Social Sciences
The Black Experience in Latin America
Media and Methodology
Afro-Americans and Pan-Africanism
The Ghetto Game: Afro-Americans and Urbanization

In the area of English Literature, the curricular content and methodology emphasized the Literatures of Africa, Caribbean and Black America. The list of consultants included Leon Damas, Arthur Davis, Samuel Allen, Stephen Henderson and Charles Ray.

Second Phase of the Project, 1970-71. The focus of the 1970-71 phase of the project was the Arts and Humanities. Special curricular attention was given the humanities core; the performing arts - music, drama, theatre and dance; the visual arts - painting, drawing, sculpture, crafts; philosophy and religion; and languages. As in the first phase, workshops, seminars, exhibits, demonstrations and performances were held on all campuses and were open to institutional communities and neighborhood publics.

Efforts were made to develop interdisciplinary approaches to teaching and study of humanities. Contents and methodology emphasized the curriculum building in the humanities, the place of African and Afro-American arts in the humanities programs, Pan-Africanist approaches to the study of modern languages, etc. (See Table III).

TABLE III

CURRICULAR EMPHASES IN THE HUMANITIES
1970-71

Curriculum Building in the Humanities
Place of African and Afro-American Arts in the Humanities
Curricular Programs in Philosophy and Religion
New Curricular Models in Humanities
Use of Media in Humanities
The Afro-Spanish Literature in the Caribbean
Incorporating African Materials in the Modern Language Curriculum
A Creative Expression of the Black Experience
The Structuring of a Humanities Core
New Directions in the Humanities
Humanities in the Space Age

In the performing Arts, emphasis was placed on Black expression and communication in Afro-American music, dances, drama and theatre; African music and dance, comprehensive musicianship, and clinics. (See Table IV)

TABLE IV

CURRICULAR EMPHASES IN THE PERFORMING ARTS
1970-71

The Black Artist: His Development, Heritage and Achievements
Black Expression and Communication
Religion as Related to Music
Black Drama: Commitment and Communication
Afro-American Dance
Black Plays
New Directions in the Performing Arts
Black Music: A Situation Report
Traditional Performance of African Music
African Music in the Curriculum of Black Studies
Drama and Black Experience
The New Role of the Black Musician
New Directions in Music Curriculum
Jazz Clinic
A Common Elements Approach to a Kaleidoscope of Music
Contents and Methodology for Courses in African and Afro-American Music
Comprehensive Musicianship

The resource persons for the year included: Mark Fax, T. J. Anderson, Halim El-Dabh, Donald Byrd, Margaret Harris, James Standifer and James Marquis in Music; John Biggers, James Lewis, Eugene Grigsby, Lois Jones Pierre-Noel, Lorraine Bolton and Barry Gaither in the visual arts; Scott Kennedy, and Floyd Gaffney in drama and theatre arts; Naomi Garrett and Hortensia Sanchez-Boudy in Languages; and Archie Hargraves in Philosophy and Religion.

The Third Phase of the Project, 1971-72. The subject matter area of the Life Sciences was the focus of the 1971-72 phase of the African and Afro-American Studies Project. The program and activities emphasized contributions and considerations in the life sciences and society that relate to African and Afro-Americans. Of interest was the analysis of research that has been done to date about and by African peoples in the various areas of the life sciences with particular reference to the problems of evolution and race, genetics, human relationships, nutrition and disease (See Table V)

TABLE V

CURRICULAR EMPHASES IN THE LIFE SCIENCES
1971-72

The Life Sciences and the Black Experience
Teaching Methodology: Modular Approaches
Black Scientists in the Life Sciences
Evolution and Race: Social Implications for the Life Sciences
Effects of the Parameters of Life on Blacks
Ecology of Human Relationships
Genetics of Afro-Americans
Genetic Engineering and Afro-Americans
Diseases Prevalent in Black Communities: Etiology and Intervention
Sickle-Cell Anemia
Nutritional Problems of Black Americans
Current Issues and Opportunities in Life Sciences

The list of resource persons who served as seminar and workshop leaders, subject matter consultants and evaluators included Samuel Nabrit, David Ray, Samuel Massie, John Withers, William West, Henry Moses, Cecile Edwards, Dorothy Williams and Jacqueline Jackson.

Implementation of the Project 1972-73

The major program thrust of the 1972-73 phase of the African and Afro-American Studies Curriculum Project is the continuation and implementation of the curriculum development efforts of the preceeding three years. This phase provides opportunities for a synthesis and application utilizing interdisciplinary approaches for the maintenance of existing level of curricular accomplishment, and creative activities of black people. The primary objective is to encourage and facilitate curriculum infusion with the work and contributions of black people in the social sciences, humanities, and the life sciences. Consultative services have been provided the divisions of the cooperating institutions. Each division has developed programs, based on its institutional needs, for the purpose of reinforcing the knowledge, methodology and materials that were acquired and developed previously.

Many institutional activities have taken the form of seminars, workshops and symposia:

Art Seminars and Exhibits
Workshops in Drama, Music, and Dance
Seminar on African Religions
Interdisciplinary Science Symposium on the Black Family
Media and Materials Workshop
Developing Instructional Materials from Biological Abstracts
Seminars in Urban Affairs
Developing materials for Multi-Media Approach to the Black Experience
Writing of a general social science textbook, Man and Society
Symposium on Black Experience as Reflected in Standard Textbooks
Symposium on Sickle-Cell Anemia

Additionally, implementation has stimulated the teaching of courses whose outlines were developed during the last three years. Changes have also been made in course descriptions in catalogs to reflect the utilization of materials and methodology that had been developed as a result of the project. Demonstrations in the performing arts have been given.

Support for faculty training enabled numerous faculty members from all institutions to attend professional workshops since September 1972. Part of this money has also been used to support workshops on campuses for faculty and students. Two faculty fellowships (worth $8,000) for advanced study were awarded to each institution for the support of their faculty members who are pursuing doctoral studies. Three (3) National Teaching Fellowships

were also awarded to each participating institution. These have so far been used effectively. Some of the fellows have been used to release faculty members who are away on advanced studies. Others are being used in the divisions.

Books, materials, and journals for libraries, and audio-visual/instructional materials for media centers have been acquired through the aegis of the project. Librarians of these institutions have worked with divisional representatives on these acquisitions.

Part of the year's activity has to do with a critical appraisal of what has been done so far. The direction is that of assessing the current impact of the project on the total institutional curricula and taking steps to make the necessary changes. This concern is appropriately the focus of the Fourth Annual Invitational Workshop.

Dissemination of Project Outcomes

A major objective of the project was the dissemination of the results of the activities and outcomes of the project not only to the constituencies of the six participating institutions, but also to the funding agency and interested schools, colleges and universities throughout the nation. The dissemination procedure utilized included progress reports, bulletins, invitational workshops, and publication of curriculum and bibliographic reports.

Progress Reports. Periodic progress reports on project activities (workshops, seminars, exhibits, etc.), along with participant outputs, were issued and distributed widely on all consortium campuses. Special progress reports were also forwarded to the U.S. Office of Education.

Bulletins. Each year since 1969, bulletins on the project, listing the schedules of sessions, resource persons and the institutional participants were published and distributed on campuses and elsewhere to inform faculty, students and others of planned seminars and workshops.

Invitational Workshops. Since Spring 1970, an invitational workshop on African and Afro-American Studies has been held to share the results of the project with educators and students from schools, colleges and universities around the country. These workshops provided opportunities for exchange of new

knowledge, curricular approaches and materials for effective programs of African and Afro-American Studies. These workshops, on the average, involved more than three hundred participants. The foci of the workshop corresponded with the yearly subject matter emphases.

The First Invitational Workshop provided opportunities for exploring curricular approaches, from the Social Sciences and Literature, to African and Afro-American Studies. The proceedings of the workshop were compiled under the title Curricular Approaches to African and Afro-American Studies. Copies of the booklet have been distributed to all interested persons on consortium campuses and other institutions and agencies.

With a focus on "Curriculum Development in the Arts", the Second Invitational Workshop held in 1971 provided a forum for the sharing of the output and experience resulting from the project in the arts and humanities. The proceedings were published under the title, Black Arts in Today's Curriculum.

The Third Invitational Workshop resulted in the publications, The Life Sciences and Society and Towards an Interdisciplinary Core Curriculum in African and Afro-American Studies. Held in April, 1972, the workshop grappled with the issues and problems that had special relevance to the lives and condition of black people as verified in the life sciences.

With its focus on "The Impact of African and Afro-American Studies: Agenda for the Future," the Fourth Annual Invitational Workshop was directed toward assessing the current impact and the future prospects of these studies on curricula, educational institutions and society.

Curriculum and Bibliographic Reports. Compilations of course descriptions, based on course outlines developed by project participants, and bibliographies have been made every year. These have been published and disseminated widely. Proposed Courses of Study, 1970 presents the work that was done in the Social Sciences and English Literature during 1969-70. Extensive bibliographies of materials in these areas were also included. Curricular patterns and bibliography in the Visual Arts were published in Proposed Courses of Study in Visual Arts, 1972.

The proceedings of a workshop on languages held in 1971 resulted in Pan-Africanist Approach to Modern Language Study. These included major presentations and bibliographies on how

cultural and literary materials of excellence written by the Black people of French and Spanish expressions can be used to enrich the teaching of modern languages.

Annotated Selections from Biological Abstracts on Africans and Afro-Americans, 1972 presents reports on research in the areas of the life sciences that relate to the peoples of African descent. Other compilations on contemporary black scientists and selected bibliographies are well under way.

In addition to these booklets, numerous mimeographed bibliographic listings and guides in dance, music, history, theatre, arts, etc. had been made and distributed widely to the faculty and students of all participating institutions and to participants at invitational workshops.

Project Evaluation, 1969-1972

Internal Evaluation. Periodic internal evaluations were carried out each year to measure the effectiveness of the project and its impact on the participants, the institutions, and the Consortium. A project evaluation inventory was developed for this purpose. The resulting assessments served a corrective function in terms of project goals, scope and activities. Efforts were made to make changes in the interest of participating institutions. Problems encountered by project participants were taken up with their academic administrators. As a result, it became very clear that the extent to which an institution benefitted from the project was directly related to institutional support and participation. It was overwhelmingly confirmed that the project had improved the quality of faculty and curriculum.

External Evaluation. Every year, an external evaluation team of two experts in the field of African and Afro-American Studies, within the subject matter area of emphasis, was appointed to appraise the output of the project participants. The team made several visitations to Consortium campuses, met with deans, faculty and students to assess the effectiveness of the project and the relationship of what was being done to institutional needs and purposes. Evaluation reports on these assessments as well as suggestions for improvements and new approaches were submitted by the team following each visitation. These reports were distributed widely on campuses and both project participants and their institutional committees take steps to study and implement the directives from the reports. The list of evaluators of the project included John Biggers, Mark Fax, Harold Finley, Walter Fisher, Richard Long, Lafayette Frederick and Roy Hunter.

On the whole, all evaluation reports were generally supportive and instructive. In part these were indicative of not only special abilities of the evaluators and the bouying enthusiasm and industry of project participants. Expressions such as the following were characteristic of the reports:

> The African and Afro-American Studies Curriculum Project of the Six Institutions' Consortium is providing the stimulation and support for a body of curriculum development activities of high merit. It provides the mechanism for released time for faculty in the participating institutions to plan and initiate new black programs and to revise and rehabilitate old programs. Competent faculty craftsmen are shaping viable approaches to African and Afro-American Studies instruction, all very sensibly oriented to local needs and objectives, and to peculiar institutional characteristics. *1969-70*

> The great worth of the African and Afro-American Studies Curriculum Project is meaningful to the degree that it awakens institutional policy to the commitment of a renewal of humanism and creativity in the lives of the teachers, students, and community. *1970-71*

> We found clear evidence that the thrusts and purposes of the program in life sciences were being met in commendable fashion at all six of the participating institutions. The Project directors have worked and were still working with great enthusiasm; they had and still have the full support of the administrative officers in the six colleges. The beneficial impact of the Consortium on curriculum, inter-faculty communications and interinstitutional cooperation, and on students' image of success was unmistakable and clear. The contributions from the Resource Persons were well received by large audiences; they constructively motivated their audiences, and brought new ideas and new knowledge to the various campuses. *1971-72*

Unfinished Business

Despite the healthy progress that the member institutions have made and the invaluable gains that have been theirs as a

result of the project, there is still a great deal of unfinished business. One of these, undoubtedly, is that of translating knowledge, gained so far, into action. Implementation of the methodology and materials arising from the project must continue in order to provide a curriculum that not only touches the contemporary lives and situations of their students, but also one that relates to their heritage and provides the variety and stimulation necessary for their formative experiences and growth. To this end, vigorous effort must be made to promote the interdisciplinary approaches in African and Afro-American Studies that have already been developed on the various campuses.

One important phase of these studies must concern work with the immediate neighborhoods of the institutions. Knowledge and humanistic experiences must be shared with our kith and kin in communities surrounding our colleges and universities. The community outreach program must include studies of community needs and issues. Current extra-mural field work activities must be expanded to accommodate the various areas of life education that have so far been untouched. The major goal must be one of developing a mastery in these areas as well as affecting the lives of all institutional neighbors.

There is a need to improve and increase acquisitions of materials for effective programs in African and Afro-American Studies. Already special collections, such as the "Black Women's Collections" at Bennett College must be increased so that these institutions can truly serve as depository of the most inclusive material for research. An established Institute or Center for African and Afro-American Studies at one of these institutions will serve as a clearinghouse for research, dissemination of knowledge and materials, and a reference center for instuctional development and enrichment. Such an Institute will help to up-date curricular studies and materials, coordinate and chart the course for research and re-search of matters of concern to peoples of African descent. To dig up, search, analyze and disseminate buried facts about the black man, will constitute an important mission of the Institute.

Summing Up

While the accomplishments of the Six Institutions' Consortium have been significant, much remains to be done if the educational process is to reflect the composite activity and creativity of the total human race. It is hoped, therefore, that African and Afro-American Studies will serve as a context out of which a wholesome curriculum will blossom, if we deliberately

work for it. Such a prospect will give more fulfillment within and without the institution of higher learning. This can be done by these six institutions if they are willing and decided to continue to work together. The Consortium approach will remain a viable process of educational service only as it is cultivated and used by member institutions to maximize the opportunities that interinstitutional cooperation offers.

COMMUNITY INVOLVEMENT STUDIES: A NEW FOCUS IN AFRO-AMERICAN STUDIES

Uma O. Eleazu

Whenever new programs appear on the academic scene, there usually follows a period of soul searching as to its academic validity, legitimacy and content. Sometimes there are jurisdictional disputes over whose domain is being infringed upon by whom, and who is going to lose or gain what. Economics, political science, sociology each had to struggle to establish themselves as legitimate disciplines. Besides such questions, once a new field becomes established, the discussion moves to the level of where to draw its own boundaries and how to define in depth what constitutes the core of the subject.

Afro-American Studies has been passing through these stages. But unlike earlier disciplinary fights, Afro-American Studies had to fight racial as well as academic prejudice. Afro-American Studies (Black Studies, African-American Studies or what have you) is a child of the militant protests of the 60's. As such, most existing programs, especially on predominantly white campuses, came into being as palliatives, to assuage angry black student agitation. Up and down the country, blacks with Ph.D.'s were in demand to head Black Studies Programs. On the other hand, being hurriedly put together, more often than not, not much thought was given to basic questions of curriculum development and the nature of the education that was being planned. Opinions differed (and still differ) as to what Black Studies or Afro-American Studies was supposed to be or achieve.

To most university administrators, it was a way of getting the blacks "off our backs" - an example of what has been characterized as decisionless decisions.[1] The program is established with the full intention of making it fail.

Because there was no real commitment, such programs are not given any status, nor the wherewhithal to succeed. Further, courses are carelessly put together and no one bothers whether they have any content or not. An attitude of 'if that is what they want let them have it' tends to pervade.

Hardly more enthusiastic is the view that Black Studies Programs should provide black students with "black pride," or "something to relate to." So a center is established and one or two courses in history of the Afro-American and one or two in Africa and that is it. The Center becomes a kind of "junior common room" for the blacks on campus, there is no major in Black Studies as such, but it is felt that having taken African and Afro-history, one gains 'black pride'. Very soon the student who is interested takes the handful of courses available, which may or may not count towards his graduation. Eventually many black students come to look on the time spent on such courses as time wasted. "After all, no matter how much pride you've got, if you don't have them credentials, man that's it." Hence, many Afro-American programs are in trouble even with black students because they are not geared to the future growth of the individual as a functioning member of the community.

And then there is the anomalous situation of predominantly black colleges having Black Studies!! They jump on the bandwagon because some government department or foundation will fund ethnic heritage type programs or because other 'mainstream' institutions around the country are now establishing it...one is tempted to ask if these black institutions have not been teaching Afro-American-Black experience, what have they been doing? I am of the opinion that from Accounting to Zoology, their courses and programs should have been infused with 'blackness' or the essentially African. But alas, for years they have been more concerned with moulding the black man in the image of middle America or rather to get them to melt in the melting pot, that it needed the 'revolution' of the '60's to jolt them into what they would have been doing anyway.

The programs that were designed to fail have failed or been phased out. Those that genuinely sought to attempt something new are now groping for new directions - not because they want to legitimize themselves on campus, but to make themselves more relevant to the needs of the students and the black masses out there, whose militancy in other fields made their coming into existence possible in the first place. In responding to their environment, black Americans have had the singular achievement of setting the pace in rethinking aspects of this society - in the arts, social organization, values as well as in educational thoughts - even though such leadership has not always been acknowledged. Maybe in the field of education, the search for relevance in Afro-American education is going to force a rethinking of the nature of liberal education in urban, technological society.

Since Afro-American Studies received its impetus from the black militant movement, one of its main concerns will be the

uplifting of the masses of people in the black communities. It cannot afford to be a means of training an elite which will be divorced from the black community - a kind of "brain-drain" from the ghetto colonies of the United States. Rather, it should aim at producing men and women who must be prepared to use their skill and knowledge in facilitating the political and economic development of the black communities. In this respect, a statement made by the Phelps-Stokes Commission on Education in Africa is apropos. The school, the comission declared should be "a leaven for the transformation of the community."[2] In saying that, the commission was concerned about the kind of literary education that was offered by Christian missionaries which had the effect of producing an elite without a mass base and a system in which the "educated" became alienated from his native society. They, therefore, recommended that the village or urban school should be used not only for limited periods of the day but also as centers for educating the rest of the community. Thus:

> a fundamental requisite of effective training of the masses is the determination to produce native leaders of moral force who will help extend education far and wide. Equally fundamental is the requisite that the education of native leadership shall be definitely rooted in the needs of the masses of the people.[3]

In fact, the above quoted recommendation on the education of Africans borrowed heavily from the educational philosophy which had been developed and applied in this country on the education of Black Americans and black American communities. Somewhere along the way, the educated black American was drained from his community and his leadership was no longer rooted in the needs of the masses. But we are now in a different era. The educated blacks and the black community need each other, and I see the Afro-American Studies programs or centers as being in the forefront in educating black communities. In this respect, one would agree wholeheartedly with Davis and Satterwhite when they state that "it is imperative that the masterplan for a comprehensive program of black education focus on community development..." because this is the way in which the black community will derive benefits from the educational enterprise of its sons.[4]

As such, Black Studies curriculum must aim at "any course of study or activity aimed at realizing the self-defined and self-articulated needs of the black community."[5] It is in this spirit that this paper is offered for consideration at this workshop. But it is easier said than realized. There are a

lot of difficulties involved in conceptualizing this form of education and the extra-mural implications that it has. To understand the nature of the program being proposed, it is necessary to describe briefly the characteristics of the urban black community and its educational needs.

Let us begin by considering some of the demographic characteristics. The Kerner Commission in its 1968 report noted three demographic trends in the Black population: (1) the rapid rate of increase in the black population that is, vis-a-vis the white population of U.S. (2) The constant out flow of this population from rural areas in the South to large cities in the North with a smaller stream moving to large cities in the South. (3) While moving into these large metropolitan areas, they have been greeted by segregation in center cities and the flight of whites to the suburbs to avoid them. The net effect has been to produce large concentration of blacks in the ghettos of the big urban centers.[6] As the Black people become more and more concentrated in the large cities of the nation, most of the problems that are associated with the rise of urbanism have become the problem of the black man too--these include unemployment which is aggravated by the flight of industries to the suburbs. More often than not the jobs that are left in the city are mainly low paying jobs - street cleaning, janitorial work and menial clerical jobs in the business districts. Even when new jobs are created through the expansion of public services most of those available to black people will be of the low paying type. Thus even those who get the jobs will not earn enough to maintain their families. This in turn increases the amount of poverty of the inhabitants of "inner-city". Add to this the feeling of powerlessness and inferiority that go with the "culture of poverty"; the feeling of inadequacy felt by the man who has to depend on the income of his wife to maintain the family, the likely tension this creates between husband and wife inspite of their best intentions to make a good family; the unintended consequence of the AFDC program which in some cases forces the man to abandon his family in order to qualify them for benefits under the program; the handicap which the children feel when they have to grow up without a father image in the house. Along with these unemployment and disorganization of family life come the other incidentals of city life - dope addiction, petty crimes, violence even among close relations and the insecurities of life in the urban jungle; the exploitation of outsiders of the ignorance of the poor which adds racial insults to the economic injuries that are being done. The general concern for day to day living leaves no time to consider other things of life such as the exercise of political and civil rights.

Along with this human condition that exists in the urban ghettos is the inelasticity of the institutions of government to the changing circumstances of the cities. Not only do they not respond to the needs of the blacks, in most cases the built in racism would not even let them listen. Part of the demands of the black protest movement is that of community control. At this time this should not be interpreted to mean an enhanced advisory role in certain city agencies but an effective participation in the defining, articulating and making of decisions that affect the lives of citizens - law enforcement, education, housing and municipal services of various kinds. If the trend is going to be as President Nixon is saying - towards decentralization and revenue-sharing, blacks had better be in control of the local governments that will be getting these funds. This then calls for a certain level of sophistication in the use of community power and resources. Blacks are increasingly getting the force of numbers in the cities, the masses should be trained to use it to their own benefit. This in turn calls for a certain type of leadership which hitherto had developed hapharzardly but now needs to be purposely cultivated; and this is where Afro-American studies and Community Involvement Studies come in. As Professor Pentony of San Francisco State University once put it:

> "Out of the black studies experience are to come black students, committed, socially aware, ambitious, devoted to the welfare of black people, and equipped for helping the black community assume its rightful place in American society."[7]

How do we translate that aim into a curriculum for teaching undergraduates? The development of Community organization and Social planning education in Schools of Social Work is a recognition of the fact that the kinds of social problems facing urban America require a new kind of skill, a new kind of personnel with the competence to deal with the kind of human and community dislocations inherent in that development. But the social planning mode has led to the attitude that all that is needed is to bring about and maintain a progressively more effective adjustment between welfare resource and needs. Thus the community organization approach to any problem will be to collect facts; after gaining a factual base, then plan a course of action based on those facts. It would seek to improve and facilitate the delivery systems and to promote and improve the interrelationship between agencies and groups concerned with welfare programs and services. Those who were brought up in this tradition have performed well in the limited sphere of coordinating agencies and organizations that are already in existence. But as new ones, such as the Model

Cities and Community Action Agencies, have come to require the active participation of people in their target areas, the traditional community organization has proved unable to handle this. Many black people in the field of social work have come to doubt the received wisdom of their discipline and its ability to address itself to the problem of the black man in the "Inner City."[8]

In what follows, I will attempt to describe briefly what is being attempted by the African-American Studies Program at University of Maryland, Baltimore County. It is not being offered here as a model, but as a point of departure in our discussion of the theme of this workshop - new direction in Afro-American Studies.

At UMBC we have been concerned with the same kinds of questions that would normally be raised when one is developing a curriculum for a new academic program. But here we were concerned with two kinds of program - (1) the Academic degree program (B.A. Degree in Community Involvement Studies) to be offered within the university and (2) the program that would relate the kind of African American Studies we were developing with the community at large, and the black community of Baltimore in particular.

First we had to ask questions about the kinds of needs we were designing it for. Here one has to take into consideration the needs of the individual student as well as the needs of the consumers of graduates, in other words, the prospective employers of graduates in something called Community Involvement. After all, we still live in a society dipped in its own traditions which many are not yet willing to give up. One would have wished that people did not have to look upon the liberal arts degree as a passport to employment, then the learning process would be education for living rather than education to earn a living. So we have to face the existential fact that many students will feel very insecure if they did not have an idea of what or where the degree would lead them. So, in the needs of the student, we might differentiate between what might be regarded as the psychological (identity) needs and the functional (career) needs of the student. Somehow a good program must reconcile the two, or at least make it easier for the student to do that for himself. I do not know exactly what meaning can be given to what used to be referred to as the "well rounded man," but it means an individual who has learned to deal with some degree of confidence the problems which emanate from his environment and can understand and animate others to deal with such problems in an effective way, that is the kind of a well rounded man we are aiming at for the black community. If we might use the analogy of production further, the usual process in this country is, if the production of

a product is technically possible then you produce it and then turn around and persuade people to consume it. We hope that this should not be applied to the field of education, but rather to let the needs of the consumers dictate the thing to be produced and the consumers we have in mind are the black student and the black community.

Given these kinds of considerations, what kinds of considerations, what kinds of skills do we want to provide the student opportunity to learn? If we identify the problem of the urban community as one in which the basic symbolic fabric of society is weakened and thus the links between man and man, man to group, etc. are weak, what one needs then would be an understanding of the forces that lead to such weakening of the society as well as the skills to deal with them. There are therefore two kinds of skills - analytic and interactional skills, that are directly related to these kinds of problems. We hope that a major in Community Involvement Studies, the type we have proposed, will give the students such skills. Analytic skills are those required for defining, analysing and planning how to deal with problems, including fact-finding or research, programming, implementation specification and evaluating of projects, organization and administration. On the other hand, interactional skills deal with those kinds of skills required to deal with other people; how to communicate proposals and ideas effectively; how to elicit the thinking and activities of others, and to provide the atmosphere which would make it possible for others to pursue agreed upon objectives; in short, how to handle people. Courses developed must be those that would provide maximum opportunity for the student to develop these skills. Our emphasis is more toward community development rather than community organization, as defined and taught in most schools of social work.

With these considerations in mind, we have developed a group of courses which deal with the human consequences of urbanization, political demography as it affects the black population, the relationship between the black community and the institutions that are dealing with the urban crisis, power structure and the politics of a typical American city. The Core of the degree offering will include most of the following:

Introduction to Community Involvement
Community Development
Internships in Community Development
Community Professions and Career Perspectives
Problem Solving in the Urban Black Community
Administrative Processes and the Black Community
Studies in the Political Economy of Poverty

In addition to these there are other courses in other areas of the African American Studies which the student can take to supplement, for example we have courses such as Institutional Racism in the U.S.; Black American Civic Culture; and for comparative perspectives, Social Processes in Africa. Besides the core, which must be taken from the African-American Program, the student is given the freedom to choose from the traditional departments a group of courses that will give him the desired emphasis for a more in depth knowledge from the perspective of a traditional discipline as well as with an eye on the job market. Recognizing the fact that studies relating to the urban community will have to organize a large amount of knowledge which cut across existing disciplines, at the present time we have the following four lines of emphasis and the type of course grouping that may be pursued:

1. Community Development and Leadership. In this area, a student is advised to spread his electives to cover courses such as Local Politics from political science, Urban Social Problems, Urban sociology from the department of Sociology; from economics, Urban economics and from the department of psychology, social psychology, urban psychology and the psychology of communication.

2. Social Services Delivery Systems. Here one is more concerned with planning methods and direct service agencies. This emphasis may lead to further studies in urban planning or work in the community end of public agencies. Students are advised to consider taking courses such as - from Geography Department, Urban Geography, Metropolitan Baltimore, from Sociology, Urban Social Problems and from the school of Social Work, Social Welfare as a social Institution, Basic Social Work Methods.

3. Business Emphasis. This is for those who will be thinking in terms of going into business or to work for the economic development of the black community. They will be expected to consider such courses as Principles of Economics, Accounting, Macro and Microeconomic Analysis and Managerial economics.

4. Public Policy and Planning Systems. This is for those who may want to get in on the political decision making aspects or may want to go on to graduate school in the area of Policy Analysis and Studies which are rapidly coming into vogue. Such students are advised to take such courses as Public Policy analysis, Public Administration and Local Politics from the department of Political Science; Theory of Public Finance, Municipal Administration, etc. from the department of Economics, each of these emphases would form a very good background for those who intend to get into such professions as Law, Education and Public Health. Each is conceived as liberal education and is organized around certain kinds of problems, areas and issues - issues and problems that are

relevant for relating and working in the urban black community. The emphasis is on learning rather than education or teaching, partly because it is uncertain whether the skills which have been identified are skills which anybody can claim that he can impart to others and partly because another emphasis is on exposing the students and instructors to real situations as much as possible so that the individuals can learn on their own.

The second aspect of the Community Involvement Studies is the relationship between the university of which it is a part and the black community; how the Afro-American studies program can be made to serve the black community or as suggesred earlier, how to make it the "leaven" for the social betterment of the black community. This is by no means an easy task for an effective program cannot be implemented without exposing both the students and the faculty to the problems of the community.

There are several advantages for having such relationships with the community. For one thing, it will not only expose the students to the real situations but also faculty will be moved to undertake some problem oriented research which in turn becomes part of the teaching material. For another, the resources of the university - faculty and research skills will become available to the people in the community who are dealing with these problems. It may be recalled in this connection that the Carnegie Commission on Higher Education recently exhorted the big city universities to increase the access of the urban dweller to the educational opportunities which they offer. This report criticized many of these universities for hiding behind "medieval walls" (like the proverbial ostrich hiding its head in the sand) which insulates them from inner city problems. The crisis of human development inherent in the urban crisis affects the black community more than any other group. It is therefore incumbent for any educational program that is addressing itself to the problem of the blacks, to respond to these problems. But again the matter is easier said than done. What approaches are necessary? What kind of involvement should the university have in the community? Opinions surely differ. Several approaches have been suggested and are being tried at many institutions. There are three approaches to community involvement that a university or a component of it can undertake.

One approach is the 'free university'. Facilities are made available at specified centers where people can go and learn. Although someone should be in charge, in terms of coordinating and arranging and disseminating information, there is as little of the regular university requirements as possible. Students are not required to attend classes regularly; they go to any

of the classes they wish; there are no units or credits to accummulate, no credentials at the end of the semester - start when you like, learn what you want to learn and stop when you want to. There will be instructors available, who teach free, or have no credentials, no Ph.D.'s or some other hiring standards. It has been talked about and sometimes it is thought that once people have been liberated from formal requirements, they will get down to learning for its own sake. The emphasis here is on teaching what the student wants to learn. Attractive though this might be, it seems to be a luxury, that those crying "Nation time" can ill afford. One does not build a nation in a mood of drift and purposelessness. So also, social development and/or redevelopment of the black community in urban America cannot afford the luxury of dissipated energy. A sense of relevance and direction is needed, which in my opinion, cannot be left to an "invisible hand" in the free university.

Another approach is the idea of "university without walls." To appreciate the attraction of this idea, let me contrast it with a picture of present school systems as seen by one who directs a school without walls program:

> Our schools imagine that students learn best in a special building separated from the larger community. This has created a refuge in which students and teachers do not need to explore but only to accept. Within this separated refuge, students are expected to learn in so-called homogeneous groups known as classes, and within these classes, students are isolated, separated from each other by the seating arrangement and by the competition for approval...Finally, within these 'boxes', the school houses and the classrooms, life is self-reflecting, with no relation to anything outside of itself, and so it becomes a fantasy, it becomes unreal.[9]

In this situation, students come to feel that what is learned is for grades immediately and mediately for work. In liberal arts colleges, there is no particular relation between degree and work, hence cry of irrelevance in many courses taught. Educators are only those found in the boxes - parents, pastors of the local churche, businessmen, employers are defined out. What is wrong, Brender says in the fixity of the boundaries of education. In "the University Without Walls", there is no school house, there is no separate building, school is not a place but an activity, a process...a school without walls".[10]

This then suggests that there will only be learners, people who are engaged in the process of learning, and resource people who intermittently (as in real life) provide them with facilities and resources with which to learn. Being immersed in the community, the learners are exposed to its complexities and absorb as much of it as they would want. No two individuals may learn the same thing in the same situation. Unlike the free university, the learning situation in the university without walls can be planned to give some purpose, meaning and integration to what is being learned.

The third approach is that of adult education. The idea behind this approach is that if people are not to become befuddled by all that is going on around them, thus becoming merely objects of change, they somehow must try to understand the forces that impinge on their lives and, as far as possible participate in shaping it. Often people who have "finished" their formal education find themselves in a whirlwind they do not understand; for such, adult education is needed. There are a lot of arguments as to what constitutes adult education. As used here, it should be understood in the sense defined recently by the International Congress of Universal Adult Education:

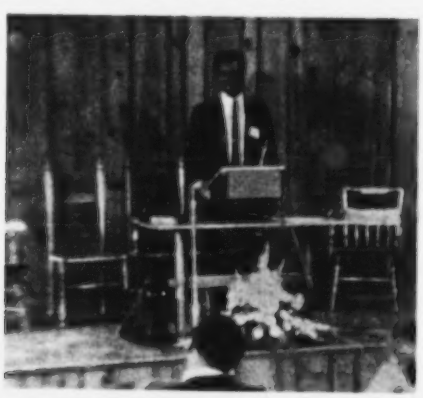
> Adult education is a process whereby persons who no longer attend school on a regular and full time basis (unless full-time programs are especially designed for adults) undertake sequential and organized activities with the conscious intention of bringing about changes in information, knowledge, understanding or skills, appreciation and attitudes; or for the purpose of identifying and solving personal or community problems.[11]

It is important to stress the aspects of "conscious intention of bringing about changes" because, for societies planning to effect social change (as opposed to a laissez faire approach), one may need to undertake organized activities that will focus on changing attitudes, behavior or skills. Adult education, therefore properly so called, is essentially remedial and change oriented. In this sense, Mr. Roy Prosser, writing in the context of rapid social and economic development in Africa (Kenya in particular), saw adult education as "that force which in its ideal application helps society to determine its ends, brings a maximum of readjustment of attitude within society to any new and changed situation in the shortest possible time, and which evolves and imparts new skills and techniques required for the change."[12] Unlike the two other approaches, there is still the necessity

to institutionalize the learning process, and of course there is no reason why some of the "univeristy without walls" cannot be applied to adult education. Traditionally, the kinds of needs that adult education has addressed itself include (a) remedial kinds of needs which may have to do with fundamentals such as literacy - reading and writing; (b) vocational - technical, professional or paraprofessions; (c) utilitarian types such as health, welfare services and family planning - that is not to suggest that remedial or vocational types of adult education are not utilitarian; (d) civic education which has as its goal an increase in civic competence; and (3) cultural and self fulfillment needs. Taken together, these ideas, processes and methods can be combined to give the desired effect.

One more problem needs to be mentioned - and that is the question of articulating the elementary and high school program with the Afro-American Studies at the University. In most cases, the latter has been seen as a purely university or college level affair. Ideally an Afro-American content should infuse the school system of the community in which it is located. Working with local school authorities as well as Education Departments of the university in the training of teachers for inner city schools is in. Consonance with the idea that the educational process is a preparation for adult life should start as early as possible.

To summarize, let me say that what is being advocated here is a process whereby the college and the community can co-operate in bringing up future members of the community who will be able to face and handle the problems of that community. The masses of black people need a new kind of education to cope with the urban community and Afro-American Studies Programs will do well to address themselves to these issues.



NOTES

[1]This can be found well stated in Peter Bachrach and Morton S. Baratz, (ed.), Power and Society: Theory and Practice, (New York, Oxford University Press, 1970), especially chapter 3.

[2]Thomas Jesse Jones, Education in Africa, (New York, The Phelps-Stokes Fund, 1923, p.30.

[3]Ibid. p. 51

[4]Issues: A Quarterly Journal of Opinion No. 3 p. 54.

[5]Ibid.

[6]Report of the National Advisory Commission on Civil Disorders, (New York, E.P. Dutton and Co., Inc., 1968), p. 235-247.

[7]DeVene E. Pentony, "The Case for Black Studies," The Atlantic Monthly, April 1969, p. 87.

[8]See for example Clarence Funnye, "The Militant Black Social Worker and the Urban Hustle," Social Work, April 1970.

[9]See W. Ron Jones, ed., Finding Community: A Guide to Community Research and Action, (Palo Alto, California, James E. Freel and Associates), 1971, p. 134-136.

[10]Ibid.

[11]Quoted in John Love, ed., Adult Education and Nation-Building: A Symposium on Adult Education in Developing Countries, (Edinburgh, Edinburgh University Press, 1970).

[12]Ibid.

BLACK ECONOMIC DEVELOPMENT: THE TASK OF THE BLACK ECONOMIST

Barbara A. Jones

The black economists are just one of many groups of black scholars. Thus, the task of black economists flows from the task of black scholars and the functions which scholars and education in general perform for a given society.

Education serves basically the same purpose for all societies. It equips students with the knowledge and skills necessary to earn a living, but, equally, if not more importantly, it is the vehicle through which the values, customs, attitudes, myths, aspirations, etc. of a society are passed from one generation to the next. By doing this, education prepares students to take their place in the pre-established order and to work for the maintenance of that order.

The American educational system instills in its youth the belief that capitalism and a two party political system offer the best life for its people. The educational system of the Soviet Union, on the other hand, teaches its youth that a socialist economy and a one-party state are far superior to any other system now practiced by mankind. Thus, the educational system of different societies differ according to the histories, values, needs and aspirations of those societies.

However, when one group of people occupy a position of dominance over another, the dominant group will, in all likelihood, invoke a system of education which legitimizes their dominant position and assigns to citizens of the subservient group subservient roles. The education designed and supervised by the dominant group will perpetuate the values, myths, etc. as well as meet the needs, of the dominant group while those of the subservient group go wanting.

President Julius Nyerere of Tanzania made this point quite well in a discussion of the educational system established in Tanzania during colonial rule:

> It was not designed to prepare young people for the service of their own country; instead it was motivated by a desire to inculcate the values of the colonial society and to train individuals for the service of the colonial state.

> . . . the educational system introduced into Tanzania was modeled on the British system, but with heavier emphasis on subservient attitudes and on white-collar skills. Inevitable, too, it was based on the assumptions of a colonialist and capitalist society. It emphasized and encouraged the individualistic instincts of mankind, instead of his co-operative instincts. It led to the possession of individual material wealth being the major criterion of social merit and wealth.
>
> This meant that colonial education induced attitudes of human inequality, and in practiced underpinned the domination of the weak by the strong, especially in the economic field. Colonial eduation in this country was therefore not transmitting the values and knowledge on Tanzanian society from one generation to the next; it was a deliberate attempt to change those values and to replace traditional knowledge by the knowledge from a different society. It was thus a part of a deliberate attempt to . . . make (the traditional society) into a colonial society which accepted its status and which was an efficient adjunct to the governing power.[1]

The same can basically be said for the education or as Carter G. Woodson put it, the "mis-education," of blacks in this country.

To the extent that African people in the United States constitute a community, separate and apart from that of white America, and to the extent that the values, goals, etc. of these two societies are not in concert, then one should not expect for education designed to meet the needs of the Black community to be the same as education designed for white folks.

Thus, there is the need for the black community, and the leadership must come from black scholars, to establish the framework for a new education which speaks to the needs of black people. This education will emphasize the worth and the contributions of African people; it will perpetuate those myths which inspire black youth to greatness; and, it will lay the groundwork for finding solutions to those problems which most greatly plague us as a people. This will be education for the black perspective.

"The black perspective" is a concept which is often misunderstood by laymen, who, hearing it or reading it, ask: "But, don't we need to know about other people too?" W. E. B. DuBois, in discussing the role of the Negro college, explained in 1933 what is now referred to as the Black perspective:

> It seeks from a beginning of the history of the Negro in America and in Africa to interpret all history; from a beginning of social development among Negro slaves and freedmen in America and Negro tribes and kingdoms in Africa, to interpret and understand the social development of all mankind in all ages. It seeks to teach modern science of matter and life from the surroundings and habits and aptitudes of American Negroes and thus lead to understanding of life and matter in the universe.
>
> And this is a different program than a similar function would be in a white university (or from the white perspective (which is often mistakenly thought of as the universal perspective or objective perspective), because it starts from a different point. It is a matter of beginnings and integrations of one group which sweeps instructions into a universal world of science, sociology and art.[2]

Colleges and universities are the primary arenas for the activities of scholars in this society. The functions of these institutions, as I see it, can be divided into two, different but not mutually exclusive, groups--those related to the dissemination of knowledge and those related to the creation of knowledge. To meet the DuBois prescription, the black scholar must, before disseminating knowledge, decide what is worth repeating. Then, he must determine the best technique to use in his attempt to make this program "live" among his students.

The more difficult of the two groups of functions of the scholar is the creation of knowledge. But, unless this is done first, that knowledge cannot be disseminated. Here the tasks of the black scholar are to decide what questions should be investigated, outline the methodology for the investigation which will yield the most accurate results, and, finally, carry out the investigation itself.

This prescription for black scholars and black colleges and universities does not differ from one which would be written for European scholars, Israili scholars or Japanese scholars. The difference comes in how we would carry out the

tasks. First we would select for investigation those questions which have the greatest meaning for African people, here and on the Continent. Secondly, we would devise a research scheme which reflects an understnading and appreciation of our cultural, social, political and economic heritage. This research design would take the goal of liberation of African people as "given" and all other factors as variable.

Lerone Bennett has assigned the following task to black scholars:

> It is necessary for us to develop a new frame of reference which transcends the limits of white concepts. It is necessary for us to develop and maintain a total intellectual offensive against the false universality of white concepts...By and large, reality has been conceptualized in terms of the narrow point of view of the small minority of white men who live in Europe and North America. We must abandon the partial frame of reference of our oppressors and create new concepts which will release our reality... We must say to the white world that there are things in the world that are not dreamed of in your history and your sociology and your philosophy.[3]

And, we might add, your economics.

This means that black scholars must, in spite of the obstacles, consider research and writing to be equally as important as teaching.

At this point we will take a closer look at what I see to be the task of the black economist first as a disseminator of knowledge and then as a creator of knowledge.

Principles of Economics, the standard two semester introductory sequence, is the only economics course that most college students ever take. (And, as a rule, only those who find it to be a requirement in their curricula take it.) Thus, to the extent that we are going to broaden black students' knowledge of the effects of various aspects of the economy on their lives and how the economic decisions--what, how, how much and for whom to produce--are made, it will be done in that course. In addition, it is what happens in that course which determines whether or not students will pursue the study of economics any further.

The Principles course is traditionally designed to introduce students to all the major sub-fields within the discipline --the subject matter and the tools of analysis. Needless to

say, this is already a mammoth task, but to it I would add, to help students recognize those forces within the American and world economies which most directly affect their lives and the lives of other black people.

The latter is seldom done. Students usually leave the final examination a mass of confusion determined to flush every thread of knowledge associated with all of those, for them, meaningless graphs and charts, wierd concepts like diminishing marginal utility, names like Smith, Ricardo, Keynes which they memorized for the exam, and other similar things out of their minds forever and take a solemn oath never to get within ten feet of any room which even houses a book which bears the concept economics in its title or on any of its pages.

The approach to the Principles course which yields this result disseminates little knowledge. One or two oddballs who just happen to "like that kind of stuff" may catch on and decide to major in economics, but the other 98 percent of the students (those who pass, at least) have simply overcome another round in the obstacle course leading to the baccalaureate.

This is a serious and urgent problem. Most scholars and laymen alike recognize the economic roots of our present predicament. And, to the extent that these economic problems must be dealt with on the road to liberation, that introductory economics course is discouraging black students from taking indepth looks into the subject area which could hold the answer to our future.

With the foregoing in mind, I recommend that black economists, especially those who teach black students take the following approach to teaching Principles of Economics. Firstly, discard all text books. Secondly, make a list of those phenomena that one must be familiar with if he is to understand the forces which determine the economic position of the black community, e.g., the distribution and sources of wealth (patterns and trends); the relationships between the business cycle, unemployment and inflation; real wages vs. money wages; how slavery affected the economic development of the North and the West as well as its affect on the South; the extent to which government programs (and purchases) enhance the economic positions of private individuals, etc. and arrange them in the descending order of their importance. Now, write the outline for a course which will provide students with the information and tools of analysis that will make it possible for them to have a reasonably accurate layman's understanding of the relaships, problems, etc. on your list. If the entire list cannot

be covered, begin with the items at the top and work down. Fourthly, check your outline to be sure that those students who do decide to take further work in economics will have covered enough of the concepts, traditional graphs and equations, etc. that they are prepared for advanced courses with another professor. At this point you begin your search for readings. The readings may or may not include a textbook. They would be selected and assigned in the order determined by your outline.

Following this procedure, you, the black scholar, have decided what is important and should be a part of the educational experience of black students.

Regarding the use of graphs, mathematical equations, etc.: it is important that black students improve their ability to analyze quantative data and improve their mastery of quantitative skills in general. (In fact, it is a must for serious and semi-serious students of economics.) And, most students will not do this unless they are forced to do so in order to pass certain courses. However, if our task is to disseminate knowledge about economic phenomena, and if the use of the quantitative techniques often used in the Principles course not only do not help our students learn, but thwart (or destroy) their interest in the subject area, then we should find new ways to present the ideas that can be understood by the people we are trying to teach. If handled correctly, these courses could inspire students to take further work in mathematics as well as economics.

Now I recommend that a similar approach be followed in developing the undergraduate economics curriculum and other courses within that curriculum that were recommended for the Principles course. Two questions must be posed: what are the intellectual needs of the struggle that can be met through this kind of program? And, how can this program meet those needs? From here one can move to a third question: does this curriculum prepare students for graduate study? By preparation for graduate study we mean passing on the traditional skills, standard information, etc., but we also include preparing students to think and analyze the worth of ideas, materials, etc. as they relate to our struggle for liberation, to recognize subtle racial bias in research designs as well as in the analyses which can only offer as alternatives minor changes in the status quo.

We must increase the number of black people with expertise in economics. We must attract more majors. We can do this if we spend more time demonstrating the practical applications of

the theoretical models we study for analyzing and solving problems that plague us as a people.

Economists, like other human beings are a product of their past experiences and tend to view the world and appraise phenomena from that perspective which lends support to events which serve their best interest. Also, society (government, foundations, etc.) support scholars who are engaged in research which, in terms of subject matter and results, lends support to their programs. If the agenda of American (white) society in the economic realm calls for the continued oppression of black people, then the economics created and taught by white economists will also justify and support that oppression. The scope and method of the discipline will insure that result.

Contemporary economic analyses are, with few exceptions, restricted to an analysis of the impact of economic variables on economic decision making. This means that to the extent that the economic condition of black people is influenced by noneconomic factors such as racism, it is not usually covered in economic studies. Economists tend to shy away from any variables which cannot be quantified thereby eliminating from the equation most social parameters. While economic and political questions are so closely intertwined, few economists have more than a layman's knowledge of the science of politics. These and other common characteristics of economic studies, e.g., perfect competition, are reasons why the discipline sheds little light on the most pressing problems facing the black community. Also, until very recently, white scholars simply have not chosen, even with the limited tools and techniques available, to study problems such as poverty.

Thus, the problem we face as black economists is little different from the task of all black social scientists. We must bring into discussion the whole question of values; we must redefine the boundaries of our search for truth and forge new concepts, find new approaches and new assumptions for our analyses. We must consider as fit for economic analysis any subject or variable which we believe will help explain our present plight or guide our future growth.

One example of the type of work that I believe black economists ought to be doing is George Beckford's Persistent Poverty. Most economists that study the problems of underdeveloped economies look at the West and see how the two differ. Then they theorize that the former's underdevelopment has resulted from their failure to do what the Western countries have done.

Beckford, on the other hand, has raised the question: what has been done to the underdeveloped world to insure its continued underdevelopment? Beckford's approach could not help but lead to different answers.

In response to the question of the task of black economists Robert Vowels, Chairman-elect of the Caucus of Black Economists responded that blacks comprise a nation within the U.S. and that black economists and other black social scientists as well should be studying those aspects of American life which differ for black people. That we should lend our special insights, empathies, etc. to out analyses of these phenomena which white economists cannot possess.

Robert Browne, Director of the Black Economic Research Center said that black economists should be studying the causes and consequences of the present distribution of wealth, the impact of community development programs, and the impact of various government activities, e.g., the Tom Bigbee Waterway Project, on the economic well being of black people. Professor Browne argued for applied research or research that could lend fairly direct insights into the solutions of existing or foreseen problems of the black community.

Needless to say, the task before us is great and the price that must be paid may also be considered great. To use concepts and approaches and study topics and variables that do not fit the existing mold of the discipline will lose one the respect (or prevent one from ever acquiring it) of white economists. Also, any effort to chart new paths through previously underveloped territory will yield an extremely high ratio of frustrations to successes.

But, what is the reward? If one works very hard, extremely long hours and is lucky, the reward is one step closer to truth and liberation.

NOTES

1. Julius K. Nyerere, "Education for Self-Reliance, "Uhuru na Umamaa, Freedom and Socialism (New York: Oxford University Press, 1968), pp. 269-270.

2. W.E.B. DuBois, "The Negro College," in Meyer Weinberg (ed.), W.E.B. DuBois: A Reader (New York: Harper and Row, 1970), p. 181.

3. Lerone Bennett, "The Challenge of Blackness," Black Paper No. 1 (Atlanta: Institute of the Black Work, April 1970, pp.3-4.

PERSPECTIVES ON BLACK PSYCHOLOGY: A TRAINING MODEL

Evalina Williams

Recently, I had the experience of co-chairing a mental health committee in a large metropolitan area located in the Southeastern section of the United States. The major responsibility of the committee was to write a plan for the delivery of mental health services to the entire community over the next seven years. The members of the committee decided that we should first assess the services that were presently available. In terms of private services, the usual picture of white psychologists and psychiatrists inhabiting plush offices in affluent neighborhoods with white clientele prevailed. In terms of public services, there were few available. However, those available were located in areas where the clientele in many instances were or could have been predominantly black.

On every visit to a public agency, I inquired about the percentage of blacks served and the racial composition of the staff. Usually, the response was anywhere from 75 to 90% blacks served with a 100% white staff. Except in one case, where the clientele was 90% black, I was given statistics like 60-70% of the staff was black. Being highly suspicious, I then asked for a breakdown of staff by job title and responsibilities in terms of direct therapeutic and diagnostic relationships with clients. I found as most blacks would expect to find, that the medical director was white; the psychiatrist was white, the psychologist was white, the mental health director was white, the social worker and a few "outreach" workers were black. The outreach workers had no formal training and were responsible for getting family history, arranging transportation, etc. Officially, they were not recognized as being involved in a therapeutic relationship with any of the clientele. However, I would hypothesize that they accomplished more in terms of therapy with the clients as they drove them home and to the clinic to meet appointments with the white psychologist or psychiatrist than the psychologist or psychiatrist did.

In response to my obvious concern about the lack of black professionals on the staff, the white psychologists and psychiatrists generally stated without hesitation or a bat of the eye that it has been difficult for them to find a qualified black.

In addition, they never cease to amaze me with their rational acknowledgement that they cannot fully understand blacks and ingratiating reassurance that they fully realize that they need a black professional on the staff.

If you would bear with me, I would like to take a moment and deal with the prevalent "can't find a qualified black" syndrome. I get terribly annoyed when this statement is uttered. My immediate reactions to such a statement are generally as follows: (1) there seems to be a fallacious assumption that every white hired is competent and qualified; (2) the statement smacks of the "super-nigger" syndrome; (3) incompetent and unqualified blacks have to live and exist just as the incompetent and unqualified whites presently employed by the agency in question--no more and no less; and (4) if they continue to judge qualification of blacks within the framework of their knowledge of psychological theory and practices as set forth in general psychology books and as assessed by the Graduate Record Examination, then forget it! Finally, instead of asking applicants if they have had courses in test and measurement, administration and scoring of projective tests, experimental psychology, advanced statistics, etc; as a requirement for hiring; they need to be asking, what is Black Psychology? What are some of the basic assumptions that have been put forth by black psychologists regarding the behaviors of blacks? Do you view yourself as being black? Have you been a victim of racism, slavery and poverty?

This rather lengthy story has been related to you in an effort to emphasize the need for a valid discipline - Black Psychology - and the need for individuals who have been trained as black psychologists. Black psychology is being viewed here as a discipline which deals or is concerned with the psychological make-up of blacks in American society. Brother Joseph White (1970) has adequately stated the case for Black Psychology:

> It is vitally important that we develop, out of the authentic experience of black people in this country, an accurate workable theory of black psychology. It is very difficult, if not impossible, to understand the life styles of black people using traditional theories developed by white psychologists to explain white people...

Many white psychologists find the concept of black psychology extremely threatening. It is interesting how they do not

hesitate to conclude that after all human beings are human beings when black psychologists talk about black psychology as a discipline. I suggest that they are threatened, because blacks are accomplishing with the development of this discipline what whites have failed to accomplish all these decades - that is a psychology that has practical worth and that is not limited largely to theory development. Blacks are saying that the theory must be able to be applied in the black community and result in the betterment of our community - the liberation and freedom of black minds.

The legitimacy of black psychology is beyond the quesioning point within the black community. During the past four years, the major mental health associations have seen blacks opt for their own professional groups. We have moved from having black caucuses to having legitimate black organizations like the Association of Black Psychologists, The Black Students Psychological Association, the Association of Black Social Workers and in the American Personnel and Guidance Association, a council for Non-White Concerns. Incidentally, I'd like to inject here that while such psychologists and psychiatrists as Joseph White, Reginald Jones, Price Cobbs and Alvin Poussaint have taken to the pen to espouse the cause of black psychology, the black students in standard psychology programs across the nation formed the vanguard of the movement to develop black psychology as a discipline.

I don't think that we can afford to overlook the resistance within the white community to the development of a black pscyhology. In addition, with the job market as tight as it is, white psychologists are going to continue to find ways of justifying their existence within the black community. The major game will be the credential game. It is my contention that a Ph.D. does not make a clinician or counselor. Certain skills and knowledge lead to expertise. Thus, I challenge black institutions of higher learning to develop training programs in the social and behavioral sciences which will turn out skilled manpower to work within the black community. Such training programs would have to take some of the issues discussed below into account.

One cannot justifiably develop theories which lead to an understanding and explanation of black behavior without examining the historical picture of black life in America originating with its roots in Africa. Being of Afro-Bahamian-American background, I am becoming more aware of how much the style of life - inclusive of body posture in dancing; the practice of voodoo; foods eaten like cassava, yams, and plantains; belief in the wisdom of elders and the cornrow

hairstyle - is similar to the life style of many West Africans. I would then assume that with these factors being similar that in many ways my behavior and psychological nature would be somewhat similar to those of some West Africans.

Counseling and consultation skills need to be developed which will be effective in dealing with blacks. Most of the psychological counseling and consulting have been geared toward highly verbal and economically affluent populations. For instance, in my formal training as a psychologist, I was not told that in establishing rapport with black high school students that they would pay close attention to my non-verbal behavior. Secondly, that they would be scrutinizing me in terms of whether I am a black into the black experience or an "oreo" who is observing the black world around me but not a part of it. Until I passed the test, literally no communication occurred.

It would be wise for us in developing a training model to begin to look at the therapeutic value of various aspects of our culture like soul music, extended family, survival skills (men absent-welfare); our emphasis on affective experiences. In terms of the encounter group movement, the stress for blacks may not need to have the expression of a feeling with words. Because if I communicate a message of anger to you through my body posture and you receive it very clearly then why do I have to say you; "You know what you did made me very angry. We may not need to concern ourselves with a lot of "warming up" exercises to help group participants feel more relaxed to open up and share feelings. My experiences with brothers and sisters have been that they generally don't have much patience for games which tend to lead to intellectualizations and are not easily seen as relevant to their feelings and problems.

Furthermore, a training program should focus on the processes of assessing and diagnosing the social and intellectual behaviors of blacks. Here, stress will need to be on research methodology and test development. Black psychologists cannot afford to be diverted by issues of the heritability and innate abilities issues such as is presently the case with "Jensenism". We need to deal with the learning styles of blacks and the planning of academic environments which are psychologically and academically healthy for the black child. Thus far, the educational institutions and researchers have been bogged down with what the black child is not born with that the white child is born with and what the black parents are not doing that white parents are doing, etc. It's time that we be about meaningful assessments and recommendations for teaching and learning.

The psychology of slavery, racism, poverty and their political counterparts or implications are to receive heavy emphases in the training of future black psychologists. The fact is that in the black community these issues are much more American than apple pie. They are an intricate part of our lives and their forces work to shape our very existence.

In addition, such a training program should be heavily practicum/internship oriented. One cannot become an effective change agent at a desk in a university library. Black psychology students will need to plan projects and advocate change as a result of their experiences on the "front lines". This is well evidenced by the work that the Black Student Psychological Association is doing in the prisions in various communities.

It is important that instructional resources not be limited to the standard psychology books and journals, which only tend to do a couple of feature items about blacks and to focus more on black versus white issues. Students of black psychology will need to be exposed to such magazines, periodicals and books as Ebony, The Black Scholar, Black Psychology, Essence, Encore, Jet and various periodicals by black social and behavioral science organizations.

International exchange programs should be developed for the purpose of studying our historical cultures to get in touch with customs, philosophy of thoughts and religion which have remained with us despite efforts to stamp out any semblace of our African heritage. If any language is required for research, it should be one used in Africa, the Caribbean and/or South America by blacks such as French, Portuguese, and Spanish.

A training model in the discipline of black psychology will need to rely heavily on an interdisciplinary approach. The program can be most effective if there is cooperation from the fields of psychology, philosophy, language, history, black studies, education and law in the development of courses for the program.

The future of black psychologists will be filled with excitement and challenges. Black mental health workers will be about the business of developing training programs and providing materials for the further development of the discipline of black psychology.

The future will see more action on the part of black psychologists across this nation. Ours will be the role of change agents. We shall no longer be content with counseling our

people to adjust to the status quo. We shall be instrumental in changing the status quo. We shall attend to redefining education and its role in the black community. We shall not be content to have a moratorium on testing in California and not have one in Florida, Alabama and Mississippi. We shall form alliances with those members of the oppressive legal system who are working in the interests of the freeing of blacks from the prisions throughout this country. Just as black psychologists were effectively used to screen jurors for the Angela Davis trial, we shall be available for use in the screening of jurors for other trials. In addition, we shall not tolerate the continued practice of white psychologists and psychiatrists diagnosing and categorizing juvenile and adult blacks for the courts. Because, after all, they have all concluded that we are all schizophrenics. They do not view paranoia as healthy even when necessary for existence in a racist society. They are presently assisting the judges in determining when our people are competent to stand trial and, if competent, whether they need psychological care. With our data banks, we shall set the record straight on drug use and abuse. We shall make America aware of who is using and abusing whom.

Finally, we shall not stop until we have educated our black brothers and sisters to exercise a level of sophistication in shopping around for mental health services. We are going to demand that black professionals man mental health centers and positions servicing black clientele. Just as black masses are now demanding that stores that they patronize have black personnel, we shall ask for the black psychologist, psychiatrist, counselor and social worker when we are referred for mental health services.

The question remains do we have the manpower to meet the demands? I submit to you that at present we don't. Thus, we as black psychologists and educators will need to be committed to the development and implementation of training programs in black psychology. It's our responsibility to see that we have sufficient personnel to meet the demands. And that's our challenge today!

The psychologist says:

the black child
is not verbal
beautiful cultured
but is aggressive
and has a low self concept

The black child says:

compared to
what?

A PROPOSED IDEOLOGY OF BLACK COUNSELING: AGENDA FOR THE FUTURE

Charlee Davis

The purpose of this paper is to present a new perspective of counseling to college and university counselors. It addresses and speaks directly to counselors giving serious thought to the new phase of the level of consciousness students have acquired as a concomitant to the rise in Afro-American studies.

New philosophies are constantly being developed, analyzed, expounded, and attacked by individuals in all fields of endeavors. This is particularly true of matters that affect the masses, via politics, economics, war, education, and social welfare. By and large, nations and groups are complacent and content to accept the doctrines of the ruling powers in planning and course of their lives.

Millions of Blacks and other minority groups in our society suffer from severe deprivation and injustice--not only in the past--but now. Many widely varying factors cause this deplorable situation. These are mainly historical developments, economic and physical conditions, political forces, technical and population trends, established institutional structures and folk-ways, social and personal mores. Their effects are injurious to Blacks often in ways completely unrecognized by most Americans.

Colleges and universities are designed to train Black students to participate in the work of the society and to impart to them a certain attitude about the nation. They study and master the rudiments of their academic schools and pass on in most cases to low level job positions. But even this is an arduous task because the social system imposes a double burden on the Black student through severe social and economic inequalities and through the heavy psychological consequences suffered by the Blacks who are forced to play an inferior role. There are obvious differences in schools, housing, employment, and income, less visible, but equally serious, are the heavy psychological cost of low self-esteem, basic identity conflict and fewer chances of self-actualization.

There have been in the past numerous studies attesting to and supporting the theory of Black people in the United States having a negative and low self-esteem, (Goodman, Clark and Clark, C.S.

Johnson, J. K. Morland, Radke and Trager, and Stevenson and Steverson), but times have now changed, and many significant developments have taken place since these studies were done. Only in the most "secluded areas" of the United States will these earlier studies findings be replicated.

In the present study, the self-concept of the Black student indicates a complete reversal of the low self-concept found in these earlier studies. A similiar finding was done by two psychologist, Mrs. Susan H. Ward, and Dr. John Braun in 1972.

Although the self-concept showed marked improvement, there is still much support to the findings of Deutscher, Datz and Jensen, done in 1968 on Black having "less chance of self-actualization".

There are broad implications for counselors in predominantly Black educational institutions in structuring their general education programs. Most of the freshmen enter school with the absence of (1) self confidence as an achiever and (2) sufficiently developed in learning skills each compounding his fear and distrust of a system which, for him, is simply a reflection of the larger hostile society.

Many of these students are expert manipulators of their environment, as they had to be to survive. The life styles and behavioral patterns previously developed, are not left behind when they enter their higher educational system. In many ways they confront many of the same old problems. The system, in some ways unlike their previous environment, demands all sorts of tasks, many of which are unrelated to their basic desires. Such tasks are determined by an "outside authority figure" whose approval must somehow be won to ensure their success.

These same students often enter traditional structured programs only after having been branded, disadvantaged or underprivileged. These approaches of labeling or classifying students pre-college, though honestly motivated, may in many instances, reinforce already entrenched feelings of hopelessness or hostility.

Special programs are so developed that there are few sufficiently established guarantees of a minimum number of success experiences(self-actualization) for the student so that his confidence can be encouraged. Self dignity and self confidence under these conditions are difficult to achieve and maintain.

Black educators are cognizant of these entities and are beginning to deal with these issues which are affecting the Black students. Students are questioning the establishment in education

and on issues surrounding the concept of relevancy. In the early 1960's Black students in Black universities began to debate fiercely against the age old question of the role of relevancy of Black university to their existence. Out of this debate came the concept of positiveness, in terms of image and self-concept, and Black studies.

In response to making education relevant and meeting the needs of Black students, a group of Black educators and intellectuals developed a program of action and a curriculum that has manifested a phenomenal record of success. This organization named the "Institute for Services to Education" instituted this program in thirty four percent of the nation's 112 Black universities and two year colleges through consortiums. This innovative program is designed to cut the high attrition rate, give students confidence in themselves and their abilities, provide positive self-motivation, promote the development of curious and analytically alert students, and, at the same time provide a strong basic curriculum which would adequately prepare them for upper level courses. The task of academic stimulation lies with the classroom instructors but the arduous task of individual and group therapy lies with the counselor.

Student personnel services and counseling are usually the most ineffective and traditional departments on most college and university campuses nationally. The services are very rarely beneficial to the majority of the students who actually need them, ergo, only the most enterprising students or those students faced with disciplinary action interact with the counselors.

The usual position of counselors is to rely on the major approaches to counseling such as the rational approaches of Williamson, learning approaches of Dollard, perceptual phenomenological approach of Rogers and on down the line. The usual procedure is to provide office hours and sit and wait until a "customer" comes along. These counselors have preconceived notions that their students are suffering from low self-esteem, have no sense of what "they want to do". Most of the programs are much too limited and campus oriented. There is very little off campus involvement of a developmental nature.

It would appear, therefore, that the initial concerns of these programs must somehow guarantee minimum success experiences or least severe penalities must be imposed on those in position to plan student activities.

The writer is not suggesting a setting in which every student is permitted to do his "own thing" without regard to some structure. What the author is proposing are more student oriented

concerns and student involvement in a manner developed to insure greater personal creativity and diverse individual self-actualization. This is a response to the students cry for an active rather than a passive role in the learning process. King V. Cheek, Jr. President of Morgan State College expresses it so succinctly in the following statement:

> If the response to the needs of the disadvantaged is to have any meaning at all, it must relate to the real task of developing and investing in human capital. The traditional standards and concepts and the goal of maintaining prestige images must be scarificed in this endeavor.

There are a number of reasons for counselors assuming these attitudes. Perhaps the most poignant, is their status on the campus from an administrative point of view. To often they do not have faculty status, and are not respected as professional academic personnel, although they hold credentials in the discipline equal to those in other academic areas. Their training is usually derived from graduate institutions that have very little to offer in their specialized areas, counseling Black students. Most of the text books concerning counseling are written by white practitioners who really do not understand, in depth, the sociological etiology and ramifications of the "Black Experience". What then is the overall philosophy of Black counseling, what should be the goals and objectives of the counseling program vis-avis the student? This then, is an attempt to develop an ideology and a model counseling program for Black students.

The following data presents a comprehensive view of a sample of Black students for the year 1971-72. The variables cover a wide variety of the phenomenon of student self perception, including self-concept, self-actualization, social and economic background, parents educational level, deomgraphic data as well as attitudes regarding the ideal college racial composition.

Only the basic demographic, income and educational background data will be detailed.

Southern college and university students basically come from rural areas, with populations between 2,500 and 25,000. The ages range from 17-below (2.9%), 18-19 (85.4%, 20-21 (4.2%), to 22 and above (7.5%).

Females compose approximately 60.7 percent of the freshman class. They are usually from homes composed of a mother and father with a combined income from $2,000 to $5,199 per year.

The average educational level of the parents is from the 10th to the 11th grade. From the data gathered, 70 percent of the parents engage in semi-skilled jobs. Parents can only afford about 10 percent of the cost of the total tuition and fees.

Of the freshmen, presently in attendance, at least 90 percent are receiving financial aid.

Going to college was basically felt by the students to be beyond the expectations of their parents.

The students decision to go to college was made between the 10th grade and after completion of the Upward Bound Program. About 70 percent of the students come from completely integrated high schools.

The students read six to more than fifteen books this past year before entering college, and the amount of time spent in studying was from average to above average in comparison with their peers.

In the academic area of biology, physics, English, mathematics, natural sciences and social studies, the student felt they were average to above average in comparison to their high school classmates.

There now exist upon the American scene a generation of young Black men and women who are proud to be Black, who are aware of the White man's repression of their people, and who are determined to struggle for liberation; however, they look to Black leaders and educators for direction. We of the Black cultural community must acquire a new and stronger sense of our oneness as a people and, arm-in-arm, walk forth together as one bold force. It is not enough to be angry and shocked.

Our search for understanding through social analysis is conditioned by how we resolve several long standing controversies between ideology and counseling. This has all too often been resolved by Negro educators acquiescing to a White social science. Many counselors accept or seemingly have not really known the extent to which science is inevitably a pawn to ideology, a tool for people to shape, or create, reality. Counseling should be dealth in a new way, a way of serving Black student interest and humanization.

This ideology lacks support of a systematic social analysis. As Harold Cruse stated in "Rebellion or Revolution",.... the Black American as part of an ethnic group has no definite social theory relative to his status, presence, or impact on American society... Coming at a moment of racial crisis in America, there has been no school of social theory prepared in advance for Black power that could channel the concept along the lines of positive, radical and constructive social change. Counselors must develop a theory consistent with the goals and objectives of giving students identity, purpose and directions.

Because of the stresses, strains, and the glaring inconsistencies in American life, all enhanced by segregation and racism, coupled with the "Apple Pie Syndrome", all groups are measured by the same yardstick in terms of sanctioned behavior.

In some instances what is called social deviance among Black students represents a misunderstanding of Black culture. In other cases, they are the victims of problems resulting from their status in society. In both cases, the traditional White and Black counselors perceive these as conditions which must somehow be corrected, or in many cases they are seen as social problems which are endemic to the Black community. Blacks and Whites have not become assimilated into the larger society. Life styles in the Black students differ in some respects from middleclass WASP standards. Some of the authenic social problems of the Black students result from a rejection of bourgeoisie Black and White middle class values, and others result from the oppressed status of Black people.

The Black counselor should first of all know himself, and who his students are, thereby his counseling becomes an extension of himself. He should have the acumen to search the world over for the knowledge men have come upon, incorporate it, refine it, turn it to his own use or develop his own.

He should have the courage to challenge those who seek to compromise the students welfare. In fact, he should not be detached and remote, but share with them a deep, unifying bond.

In his advocacy for improvement in the students social and psychological development, he should frame his therapeutic counseling around social betterment. He may use any technique of influence from psychoanalysis to simple instruction and feel no special allegiance to any one of them so long as it works. He should be as unorthodox as necessary, and not be bound to any psychologist, social worker, teacher, or administrator to perform specific helping task. He should measure his worth by the

the extent to which he frees his students from personal conflict and channels their energy to the task of making their campus, hometown, and their world a milieu in which they may find peace and a more rewarding life.

Counselors must be aware that Black students require an individual with courage, integrity, and a highly developed moral sense.

The Black counselor's main task is to change his attitudes toward scholarship and students as well. This includes the icons of objectivity, a moral knowledge and methodology, and to develop models that best serve the Black student in his environment.

Black counselors are unquestionably more suited for Black students. Black students relate to and identify with Black counselors in general, because the Black counselor is less removed psychologically, sociologically, culturally, and economically from his counselees.

Black counselors who do not operate with full awareness and knowledge of, and take into account the meaning and status of Black people in this society, are in the role of the caretakers of the status quo.

The counselor, while being careful not to be a "mother hen", should be concerned about any factor which influences the students effective functioning.

The counselor has to understand that what has been labeled deviant behavior in Black students may represent a microcosm of what is occuring in society off-campus. It may represent a healthy demand that education be relevant to his life and status.

A counselor who does not have an understanding of Black culture, history, and not relate to the current Black resonance will not be able to establish a working relationship with militant students.

Communication is probably the most important ingrediant in establishing rapport with his "young brothers and sisters", ERGO, it would behove the counselor to be able to know and speak the language of the students.

The counselor should be cognizant of the inefficiency of standard assessment test as a means of evaluating Black students. Many counselors have become impatient with the problem

oriented approach to the use of tests in counseling Black students. Too often tests are being used as scapegoats and excuses for poor counseling practices.

Tests such as the SAT, ACT, GRE, etc. must be re-examined critically in their application to Black students.

Test data must undergo a series of transformation if they are to have an impact as "bench marks" and prognasticators of the futures of Black students. The scores, percentile ranks, etc., must be transformed into information relevant to counseling. A prominent Black university present and former member of the Educational Testing Services Board of Directors stated: "The tests are culturally biased against minorities and the Educational Testing Service agrees, its officials point out that standardized test do discriminate against Blacks and other minorities." Relationships must be maintained and established with other institutions of higher learning in an effort to develop our own research instruments and evaluation models because of our sensitivity to the "Black Experience."

Black community models may be utilized by counselors to serve as inspirational sources and support.

Counselors MUST view the university as part of the community instead of a separate entity. Whatever happens in the political sphere, business, or church, becomes an extension later exerting pressure upon the university. Therefore, civic and political involvement in a positive direction could serve as one of the most important links in the total counseling program. It is difficult to estimate the number of persons who are actually counselors. The latest statistics indicate that more than 50,000 are counseling in public secondary schools. In southern predominantly Black universities, the ratio of counselors to the student population is far from the recommended ratio of 1:125.

A factor that is sure to affect the welfare of Black students in public secondary schools and eventually the Black colleges and universities is the attrition of the Black counselor. The same circumstances that resulted in the loss of Black principles (merging of schools) first, affected the Black counselor second. The riots and boycott of classes by Black students in the nations schools has been attributed to the lack of Black counselors and other administrative personnel.

Black universities will not be permitted to continue their historic role of educating Black students as in the past. This is because they will not be the "Spawning ground". White counselors are channeling Black students to White institutions. The unfortunate Black student who does not measure up to "their" standards will not be recommended anywhere, except to traditional trade schools and assembly lines. Therefore, it is important that other sources of student potential for college success be used, e.g., homeroom teachers in conjunction with the counselors.

However, there is a greater demand for counselors. This is due to new jobs, upgraded requirements of old positions, more people. Educational institutions, correctional systems, and industries are recognizing the importance of Black counselors and are establishing guidance and training centers. All this means job opportunities for capable counselors.

There are a number of new organizations who are directing themselves to these issues. The National Association for Services to Students (NASS) is one that is working to create a viable professional structure which concerns itself with constructive educational changes; to investigate and assist counselors and agencies who work with culturally different students; and to provide avenues for professional growth in the areas of career opportunities, educational advancement, and increasing the number of Black publications. Membership is open to all individuals who work in the area of student services. If Blacks are to gain any of these entities they must join and support these organizations.

Discussant's Response: *Julia Anderson*

I must agree with most of what you have said, but I feel to work in any profession or discipline one must study the philosophical concepts of that profession or discipline and examine one's personal philosophy to reach a base from which to work.

Philosophy according to Webster's Dictionary is "a body of principles underlying a given branch of learning". By this definition then a "philosophy of guidance" is and should be a body of principles functioning as a reference for all action and organization.

I will at this point review some basic doctrines accepted by most authorities as characteristic of the counseling and guidance function.

These are doctrines I can work with and to me, these kinds of needs exist at one time or another to all people - regardless of color or ideology - these are human needs, some may be intensified because of being Black in America, or because of the new phase or level of consciousness acquired, due to Afro-American Studies".

Principle I. Counseling is assistance to the individual in the process of development. It is not a directing of the individual's development nor is it performed in a value vacuum.

Principle II. The appropriate area of function of counseling and guidance lies between a concern with subjectives states, on the one hand, and a concern with external social conditions, on the other. Counseling and Guidance operates in the zone in which the individual's own unique world of perceptions interacts with the external order of events in his life context.

Principle III. Guidance and counseling is based on the recognition of the dignity and worth of the individual and on his right to choose. Respect is accorded a person because he is an individual of worth and integrity who rightfully holds personal convictions. Every person is confronted with choices. Each person can become, with some modification, what he wants to be.

Principle IV. Counseling is assistance given individuals in making wise choices, plans, interpretations, and adjustments. Obstacles to wise choices, plans, interpretations, and adjustments, obstacles to an individual's plans and development can be recognized and dealt with. Through guidance, the student can clarify his plans, understand himself and project what he can become as a member of society.

Principle V. Counseling is oriented toward cooperation, not compulsion. Counseling depends upon internal motivation. Every student has the right to assistance.

Principle VI. Counseling is a function in which many people are active. Counselors, psychologists, and teachers and all persons relating with the student - all collaborate closely in the task of guiding youth within the limits of their responsibility and at the level of their competence.

Principle VII. Guidance and Counseling exists to help the student realize and actualize his best self.

Principle VIII. Guidance and counseling is an individualizing, personalizing, and socializing element in education. Counseling

is a dynamic and purposeful relationship between two people in which procedures vary with the nature of the student's needs but in which there is always mutual participation by counselor and student.

Using the above principles as a base to operate from I conclude: Skin color alone does not guarantee effective counseling, but the perception of the counselor. The counselor must be able to empathize with his counselee even though prior experiences have been very different. To achieve empathic understanding, the counselor must be secure enough within herself to focus full attention on the perceptions of the counselee. Blacks counseling Blacks should be an asset but not necessarily so.

From: The Helping Relationship Sourcebook by Donald L. Avila - Arthur W. Combs - William W. Pinkney - May, 1972, the following statements can summarize today's problems and need for "Counseling A Helping Relationship".

The search for personal fulfillment and satisfying relationships with others has been a never-ending quest for human beings. Its achievement in our time has become at once more possible and more precaulous than ever. On the one hand, science has provided us with means to fill our physical needs in a fashion never dreamed of previously and, in doing so, has released us to turn our energies to higher considerations. On the other hand, we find ourselves in jeopardy as the great human and social problems we have created threaten to overwhelm us. Troubled people everywhere are searching deeply within themselves for personal meaning and exploring relationships with others for solution as never before To aid in this search, the established professions of medicine, law, teaching, and the clergy are being asked to expand their traditional services and responsibilities. In their quest for purpose, peace, and fulfillment, men have created new helping professions expressly designed to assist persons, singly or in groups, to find more effective and satisfying ways of living with themselves and others.

Based upon the life sciences of biology, psychology, sociology, and anthropology, a whole new constellation of professions has come into being, each designed to aid in the greater fulfillment of human hopes and longing. "The name of one of these helpers is the Counselor."

With emphases on individual needs and problems, which vary within racial groups and/or because of a racial group, meeting these individual needs is vital.

COMMUNICATIONS: THE ROUTE TO BLACK AWARENESS

Omega Ray Wilson

In the early 60's, Black and White college and university campuses gave a few inches to the relentless push of Black students for curricula related to their past, present, and progessing life style. Over the last decade, African and Afro-American Studies departments and programs have become accepted areas of study and some colleges are offering degrees in Black Studies.

At present few Blacks have received degrees in African and Afro-American Studies. This is not to say that many more Black students will not major in Black Studies. The hope is that they will, but, considering the total number of Black students enrolled in colleges across the country, more exposure is needed. We should be most careful not to allow Black Studies to become just another academic discipline for only those college students who are fortunate enough to take the courses offered.

In other words, Black Studies have to extend out of the classroom into the practical context of public life. Black people are found everywhere and for that reason the studies of Black music, inventions, history, culture, and art should not be limited to Black Studies programs in the classroom setting. The instructors and the students who are involved in African and Afro-American programs and courses are but a small number of the Blacks in colleges and universities, and even a smaller number of the total black masses.

The future strength of Black Studies programs will be dependent upon the extent to which efforts are made to fashion Black history, music, family tales or folklore, and art back into the routine occurences of everyday life. The experiences of Black life sytle - the African family structure, the slave trade, life in the south and northern cities, and the Benjamin Bannekers, the Nat Turners, and the George Washington Carvers that make history complete in religion, science, and politics - must be available for people to touch and from which to learn.

Those Blacks who have less than a high school education and especially those who have less than fifth grade education need

information and images that they can identify with and understand without having to face the ardous task of reading bulks of written materials. Black Studies can be brought to the masses of people but the question is how and what way would be most effective.

Mass media reaches a greater number of people than any other method. Radio, television, film, and newspapers are all widely accepted channels of communications. The mass media has been used in many ways to present a distorted picture of Blacks but it can also be used to present a more positive and realistic image. To reach Black history through the broadcast and daily print media may be difficult but it is possible.

Let's look at a simple step with the print media as a method of teaching Black history. We know that people are more attracted to picture and graphic images than printed words. For example, a Black studies group is sponsoring one great personality in history each week; Benjamin Banneker is the subject this week. Several posters and phamplets with his picture and a short story of his contribution would be distributed throughout the community; all ministers would be asked to present the information to their congregations each sunday, and all organnizations that meet weekly would be asked to do the same each meeting date. Each dance club, poolroom, and greasy-spoon would be provided with the posters and leaflets each week. The idea here is that people must be contacted wherever they are, and once information is in the community, the people will teach each other by talking about it if enough interest is there. It is somewhat of a crude way of forced oral tradition.

The more sophisticated extension of what was mentioned above would be the use of the local newspaper, Black and white. This is already being done in some instances. The reason many white newspapers print little information related to Blacks is due to their lack of information as well as lack of concern.

Blacks should do more research and write their own articles about the welfare and housing relocation problems, unemployment, poor hospital care, conflicts in integrated schools, etc. In many cases some of the most aware Blacks do little more than complain about what is not being printed in the white racist newspaper, when the responsibility is not truly the white man's whether he is a racist or not. The weight has to be put on the Black man who expects more from the white man than he is willing to give himself, time and energy.

For example, it should be understood obligation for Black college students to keep the newspapers of the cities, where their campuses are located, on their toes when it comes to anything that has to do with Blacks in any manner. Black Drama, Journalism, English, or Political Science students should always write critiques of the latest Black movie, play, television program, or newspaper article. Urban Planning students should have articles about the latest change in the housing situation; Political Science majors should constantly plague the editorial pages with comments on Nixon's policy of anti-poverty programs and who the rise in the cost of living really hurts.

Even though newspapers, magazines, and books are most important means of communication, radio, television, and film can become the most influential aspects of the 'now' everyday life in projecting realistic and positive images of Blacks. Picture images leave a more lasting impression on people's minds than the written word. There are many Black Studies students and instructors who know that Benjamin Banneker, Granville T. Woods, and Lloyd Hall contributed to history but would not recognize any of them by their pictures.

Another important reason for considering the broadcast industry so strongly is the increased Black exposure, on television and in the movies, which has attracted a larger Black and white audience. "Shaft" and "Superfly" are both examples of how much influence movies can have on the Black community; night clubs are being named after "Shaft" and "Superfly" has brought on the fad of "Superfly" haircuts among Black men and the mass sale of cokespoons.

Many of the images that television and movies have projected are negative and distorted. Some of the most criticized are the two mentioned above, "Shaft", the super nigger policeman, and "Superfly", the super-dope-hustler of his own people. In the television series "Julia", few people can believe that Diana Carol could live so affluently on a nurse's pay.

However, these distorted images do have competition from Black movies that portray more realism and historical foundation. Some of the movies that reflect a truer picture of Black life style are "Buck and the Preacher", "Lady Sings the Blues", "Sounder", and "Black Girl". Those four movies illustrate how the film industry can be one of the most important channels of Black Studies information.

"Buck and the Preacher" came out of a historical perspective that recalled the hardships Blacks suffered after slavery.

It also informs the public that there were many Black cowboys in the West and they had as much right there as any white man.

"Lady Sings the Blues" may not be a true portrayal of Billie Holiday's life, however, it showed another realistic part of Black American life. It gave a strong message of what drugs can and are doing to many Black ideas, dreams, careers, loved ones, families, and communities. It also illustrates the dedication that the Black man should have for the Black woman.

"Sounder" was the story of the southern tenant farming family of yesterday and today. "Sounder's" true and most touching message was that the Black family members must love each other and stay together against all odds-survival.

"Black Girl" brought today's Black family into clearer perspective. The Black family needs a man for its mother and a father for its children. Close to 30 percent of Black families in America are headed by women. "Black Girl" touched on the situation that plagues many Black families in America and is the basis of much chaos in the Black community, the need for more love and understanding to lift each other up.

The examples above prove the point that the motion picture industry does not have to be a one way profit deal. Movies can also tell the story of events or great Black men in history. Movies could very well tell the stories of the first settler in Chicago, Jean Point Baptist DuSable, or Dr. Charles Drew, who did extensive work with blood plasma, or Henry O. Tanner, a world renowned artist.

Movies can also portray models of a strong Black family structure, featuring a true masculine role and a real feminine character. Good movies can force people to see what they need to be doing to help in the Black community, the churches, colleges, the streets, the prisons, and wherever Black people are.

These arenas, that we have used so long for entertainment and ego-tripping, can also become avenues of relaxed unrestricted education. In fact, Black Studies programs are at the point where they can suggest or even request that Black producers and directors such as Sidney Portier, Harry Belafonte, Ossie Davis, Gordon Parks, William Greaves, and Bill Cosby emphasize and produce more pictures featuring stories of great Black events and people in history-science, medicine, education, sports, and politics.

Black studies programs should set up their own projects and request print space and air time wherever possible. The increased exposure of material is one important factor in justifying research to prove the greatness of the Black man's past. It has been hidden too long.

It is the obligation of Black studies departments and programs, wherever they are, to have regular newspaper articles, spots on the radio and televisions programs where possible. For all of those who say that it will not work or use the excuse that the white racist won't allow it, first make sincere and organized efforts and then evaluate the results. Sometimes money is necessary; foundations and businesses still fund well written project proposals. In many cases little or no money is needed for special types of programs on the local level - just time and energy.

Black studies programs have to become more action oriented, not just academic curricular or rhetoric for a heavier rap on the Ph.D. or the radical level. Facts, figures, ideas, concepts, names and events must be communicated to the Black community by the most expedient and efficient methods available. If we are serious about providing Black studies information to Blacks, for Blacks, and about Blacks, we must consider radio, television, film, and newspaper for now and the future.

THE DEVELOPMENT OF BIBLIOGRAPHIC AND ARCHIVAL MATERIALS

Daniel Williams

My distinguished colleagues, I am very honored to have this opportunity to share with you some of the concepts as well as to participate in a general way on the role of archives and special collections. I am particularly pleased to be here because this affords me an opportunity to meet new friends and find out what others are doing with archives and special collections.

This will be a loosely formatted talk since we are living in a loosely formatted world. I do not profess to be an authority since I was told recently by one of my colleagues that there are no experts, but varying degrees of ignorance.

There are three phases that I would like to share with you:

1. *Read the past, the past is prologue*
2. *History is the seed that brings forth the harvest of the future.*
3. *Never take your college for granted, for people whom you never knew, broke their hearts to give it to you!!!*

Life which is founded upon people, expresses itself in people: their deeds, their words, their aspiration, their struggles. There are those who think of a college or university archives as miscellaneous jumbled old records stored away in a library room, and used only when the library or institution wants to exhibit a program commemorating a speech, a visit, or special event. In such thinking, it follows naturally that the archivist or librarian is the person to take charge of such activity.

The essential quality of archives is that they record not merely achievements but also the processes by which they were accomplished.

To be frank and honest, we are <u>all</u> archivists. Archives deals in records. We have the records of ourselves: driver's liscence, birth certificate, high school or college records, family records (The Holy Bible), photographs, etc.

When we think of the records of institutions, we think of:

Personal Papers of Individuals
letters, diaries, reminiscences, notebooks, manuscript books and articles

Papers of Organizations
minutes of meetings, memoranda, field reports, affidavits, speeches, agendas for meetings, information sheets, general correspondence, donations correspondence, local correspondence, student correspondence

Photographs, Tape Recordings, Pamphlets and Miscellaneous Printed Publications

Records Common to Colleges and Universities

The following records are common to all colleges and universities:

1. Alumni Association Minutes
2. Alumni Personal Files
3. Audit Reports
4. Budget Records and Ledgers
5. Contracts and Grants
6. Correspondence and other Papers. Includes correspondence, reports received and sent, speeches, etc.
   a. President, Chancellor, or Head of College or University
   b. Deans and Heads of Non-Academic Offices
   c. Department Heads
7. Gift and Contribution Records
8. Grade Sheets or Cards
9. Infirmary Case Records
10. Infirmary X-Rays
11. Investment Records
12. Judicial Board Cases
13. Ledgers (General, Appropriation, and Allotment Ledgers)
14. Maintenance and Operations Building Files
15. Minutes of committees (faculty, school, department, council, etc.
16. Monthly Report on the Budget
17. Payroll Records
18. Personnel Records
19. Printed Materials (catalogs, programs, pamphlets, promotional material, etc.)
20. Purchase Orders, Requisitions, Invoices
21. Placement Records.

22. Student Folders (Individual Folder for Students). Includes correspondence, personal data, activity records, academic reports, application for admission, disciplinary matters, transcript of secondary grades, etc.
23. Student Ledger Cards. Ledger cards for student accounts.
24. Student Organization Files (including Student Government Association).
25. Student Organization Reports. Annual or periodic reports of student organizations to college or university administration.

26. Transcripts (Permanent Reocrd). Shows courses taken, grades received, tests results, degrees granted, etc.

Your objective should be: The collection, preservation and administration of the official records of your institution; and the development of standards for the making, care and administration of archives at your institution. Archives of other agencies, organizations, or the personal papers of individuals entrusted to the custody of the institution shall be governed and administered in accordance with the strictest archival practices.

With *special* emphasis to black institutions, we have a *special* duty and charge to work with this *special* type of material.

Simply because every day we are demonstrating that the black man and black institutions are not roots out of dry ground but offshoots from a nobler stock whose background stands out in conspicious importance in the annals of the world. If you believe that a man has no history worth mentioning, it's easy to assume that he has no humanity worth defending. Our heritage has always been important - - when you teach partial history, everybody loses. In the long run, it's just a matter of replacing ignorance, and the prejudice that springs from ignorance, with KNOWLEDGE. As someone recently said, "There is no need to exaggerate black achievements or contributions - - THE TRUTH WILL DO."

This brings us a little closer to our challenge and our topic, *The Development of Bibliographic and Archival Materials.* There are many black colleges with reputable collections and archives. There are some being developed. There are some that have, for the most part, been untapped. In the long run, all will add great depth and insight to widen our world and broaden our vision in many facets of the educational and black experience.

As the saying goes, "we might have come over on different ships, we're in the same boat now." This holds true for the developing of our archives. We're all striving for one particular goal.

Retention and Disposition of Records and Archives

At all levels of public and private life, records have been and are becoming more numerous and voluminous. More and more records are being made and kept in government, in business, and in colleges and universities.

As inactive and noncurrent records accumulate and as the volume of records increases, many college and university officials are faced with the problem of finding adequate and satisfactory space in which to store them. Attics, basements, and cramped storerooms have been used to house records, many of which should be kept permanently and many of which should be disposed of. These storage areas often are dirty and vermin and insect infested; they may also be damp or suffocatingly hot. The records that are stored under such conditions deteriorate rapidly. In addition, records in these storage areas are usually so inaccessible that they are rarely consulted--even wher the information in them would be helpful in administrative decisions.

A college or university may follow one of two extremes in handling its accumulation of inactive records: it may destory every record after a given period of time, or it may preserve every record indefinitely. Neither of these extremes is practicable or advisable, and the proper solution lies somewhere between them. Some records, because of their administrative or research value should be preserved permanently. Many other records have only a temporary administrative value and little or no research value; such records, when not required for administrative purposes, should be disposed of to make room for those of current and continuing value. Accordingly, an orderly plan for the retention and disposal of college and university records is essential.

This plan should include identifying (by means of a records inventory) all records of the college or university, evaluating the records in terms of their administrative or research usefulness, and deciding how long each type of record should be kept and where. The plan, which should be embodied in a records retention and disposition schedule, should specify how long each record should be kept prior to destruction or transfer to the college or university archives.

Some records may be reproduced on microfilm at a material saving in space and equipment in which to file them. Microfilming, however, is an expensive operation. Some college and university records are essential--that is, records the loss of which would jeopardize the rights and privileges of the college or university or of its students and graduates. The information

contained in such records should, therefore, be proctected from loss in the event of fire or other disaster.

Establishment of a college or university archives involves a commitment on the part of the institution to a program that will need continuing support from the standpoint of finances, authority, and acceptance. Space provided for records, for instance, should be properly air conditioned and with humidity controls and must be free from pests, injurious light, steampipes, and other threats to the safety of the records. The archivist should be equipped for his duties with proper academic and specialized training. Containers and file folders used with permanent records should be acid-neutral to prevent damage to the records. But perhaps most essential of all is for the archivist to be given the authority and time to carry out his duties. The appointment of a full-time or emeritus professor as "archivist" does not solve the problem. Finally, in the larger institutions, clerical assistance will be needed if the archivist is to do his job properly.

In administering the college or university archives, the archivist should be careful to preserve the original order and provenance of the records in his custody. Many papers have significance only in relation to other papers, and ill-considered rearrangement may make some records meaningless. Although the college or university archives should generally be available to qualified researchers, many of the records will contain personal and confidential information; they should generally not, therefore, be opened to the public without prior clearance from the appropriate officials.

The records that contain the highest percentage of transitory material are correspondence and subject files, which are usually found at all levels in colleges and universities. Experience has shown that the followirg categories of papers generally may be eliminated from correspondence files without affecting the substantive value of the files:

1. Letters and memoranda of transmittal that do nothing more than forward an enclosure and add nothing to the content of the item transmitted.
2. Acknowledgements
3. Requests for information and publications after the information or publication has been received or sent.
4. Reservations and confirmations
5. Itineraries
6. Requests to be added to mailing lists after the addition has been made.
7. Invitations and announcements of meetings.

In addition, many files contain material that relates neither to the function of the office maintaining the file nor to the administrator of that office. Such unrelated material should normally not be filed, but if it is filed it should be eliminated as promptly as possible.

Preservation and Rehabilitation

The causes of deterioration and destruction of basic record materials are:

> impurities in record materials; manufacturing processes - acidity; improper handling; adverse atmospheric conditions such as temperature, relative humidity and acid gases; dust and dirt; light; and insects and rodents.

Basic preservation measures include:

> vacuum fumigation, cleaning, flattening, use of acid-free containers, atmospheric control of temperature, relative humidity, washes and conditioned air, protection against fire and water, as well as good housekeeping practices.

Rehabilitation or repair processes have traditionally involved:

> silking, sizing, reinforcement with tissue, mounting and inlay.

Modern processes feature:

> preparation - humidification, flattening, removal of old repair work, etc.;
> deacidification - humidification and flattening
> thermoplastic lamination - processes, material, equipment, and
> rebinding

Example of an Archival Mission: Tuskegee Institute

The archives of Tuskegee Institute include:

(1) The work of the Ford Foundation, Monroe N. Work, Jessie P. Guzman, etc.

(2) Tuskegee Institute publications ranging from Board of Trustees minutes to the campus newspaper, programs, speakers for different occasions, honorary degrees, alumni merit awards, etc.;

(3) Campus cemetery;

(4) Listing of all buildings on campus - dates of construction, biographical sketches of those named in memory of, etc.;

(5) Identification of over 6500 photos based on oral history. The nature of photos: daguerreotype, colotype, dry plates;

(6) Rare Books - Serial titles - Ebony (1906) Horizon, The Brownie's Book, The Colored American, Voice of the Negro, Black Man, Negro World, Bongo Man;

(7) Vertical File: file cabinets 1899-1966; KKK publications and lynching records; Freshman Orientation records, etc;

(8) Manuscripts and Personal Papers of Individuals and Organizations;

(9) Biographical sketches - publications - funeral programs, etc.

Finally, I leave you with this quote from Frederick Douglass (Tuskegee Institute, 1892):

I find the great thing in this
world is not so much where
we stand
As in what direction we are moving;
We must sail sometimes with the wind
and sometimes against it,
But we must sail, and not drift,
nor lie at anchor.

COLLEGE AND UNIVERSITY ARCHIVES: A SELECTED BIBLIOGRAPHY

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MEDIA STRATEGIES AND METHODOLOGY

Marvin F. Duncan

Before discussing media strategies, one should take a serious look at the system into which media are to be employed. A pertinent question then is "What is a system?" A system has been defined as a collection of integrated entities which have arbitrarily been designated as of central interest, such as a school.[1] Stated another way, a system consists of two or more parts, their relationship which together form a single identifiable entity. Many systems, particularly educational systems, remain independent of machines simply because the original or initial planning did not consider nor include the use of machines. Usually, machine resources are added after the basic planning has been completed. The system, about which I speak, is a man-machine system. A man-machine system is a set of planned procedures in which man and machine capabilities are used in an integrated manner to achieve results man could not achieve without the assistance of machines.

Realistically, our discussion today, "Media strategies and methodology" is an attempt to explicate the capabilities and limitations of educational media and to develop the ability to match media with objectives in terms of the type of learning the objective calls for.

We need desperately, as educators, to analyze our objectives i.e., determine the type of learning specified (S--R, discrimination, recall, concept learning, principle learning and problem solving).

We need to determine the condition of learning or the prerequisite(s) for each learning type and then select media and other activities which will assist the student in the attainment of the learning outcomes. To select media independently or prior to this type analysis could and likely would lead to ineffective utilization. This approach certainly would not be the kind of man-machine system eluded to earlier. John Laughary,[2] addressing this point, asserts that "it is more than foolish possibly disastrous to build the vehicle without knowing a great deal about where it must go, what it must do, and obstacles it must overcome."

Specifically then, we will focus our attention on the following. (1) objectives - an analysis (2) types of learning (3) conditions of learning or prerequisites (4) matching media with objectives and (5) the importance of practice and feedback.

Objectives

Dr. Bob Ebel, professor of education at Michigan State University, recently wrote in Phi Delta Kappan that schools exist for cognition or to impart certain facts regarding the various disciplines. While I do not disagree totally, it is my perception that the level of objectives is confined, in many instances, to S--R, discrimination, recall, and concept learning. Even though these objectives may be technically sound, there appear to be few efforts directed towards having students involved with principle learning and problem solving activities. Still further, no objective is embedded exclusively in one domain. An objective which is said to be in the cognitive domain, if stated properly, calls for psychomotor activities. However, the terminal performance may well be psychomotor. Yet, the means by which the objective is achieved involves muscular movement. In fact, whether an objective is cognitive or psychomotor there are implications for the affective domain since the teacher is imposing his value system on the learner.

A well stated objective should specify the subject, a verb, conditions and standards. An objective, when correctly stated, should and must explicate who is to demonstrate the outcome i.e., the learner. The verb describes a behavior or a ambiguity. Objectives should define a behavior to be performed by the learner under conditions that are mutually understood by the learner and the evaluator. In other words, conditions refer to a sort of contractual agreement. Standards indicate the minimal level of the learner's performance which is acceptable. In fact the verb, the conditions and the standards constitute the contractual situation which is to be carried out by the learner. The above characteristics of an objective must preclude any analysis of learning types.

Types of Learning

As previously mentioned, the analysis should include the types of learning or performances called for by each objective.

In working with teachers over the past several years, I have observed that writing objectives which conform to the aforementioned characteristics appear to be of little difficulty. The problem, however, becomes apparent after scrutiny since these objectives rarely call for learning types beyond concept learning. This is not an attempt to play down the importance of stimulus response, discrimination, recall and concept learning but rather to stress the need to involve the learner with principle learning and problem solving activities. The following provides a cursory view of the learning types which I will discuss.

Stimulus-Response. This type of learning, formerly associated with animal training, involves muscular movement. When an objective requires a performance which involves manipulation of an object, the learning type is S-R. Briefly then, S-R learning occurs when the objective calls for:

A. muscular activities, e.g., physical education activities;

B. manipulation or using an instrument; e.g., using a typewriter;

C. speech when the task requires the use of speech in a particular way, e.g., radio announcer, or when the concern is for use of muscules to form (pronounce) a new word;[3]

Discrimination. Some objectives require the learner to be able to differentiate between two or more things. This type of learning is discrimination. If an objective asks the student to pick out all apples from an assorted basket of fruit, the learning type is discrimination.

Recall. Recall is the remembrance of concepts previously learned and is very similar to chaining. Should an objective require the learner to rely on memory such as listing the correct sequence of steps in a process, the learning type is recall.

Concept Learning. In learning concepts, we respond to stimuli in terms of abstract characteristics like color, shape, position and number.[4] Edgar Dale[5] defines a concept as a generalized idea that we form as a result of previous experiences. In developing concepts, one must:

1. have experiences;

2. be able to classify or generalize these experiences;

3. apply these generalizations to newer situations.

Principle Learning. Principle learning requires the learner to relate two or more concepts. Principles are chains of concepts. When an objective asks the student to demonstrate his understanding of a principle, the student must first know the component concepts of the principle. Principles may take the form of a logical syllazism i.e., if A then B.

Problem-Solving. If an objective calls for a student to be able to figure out how to do something, how to weigh alternative actions, and how to determine what criteria to use to tell when an alternative action is acceptable as a solution, the type of learning is problem-solving. Problem-solving involves the application of principles. When a machine is not functioning properly a problem-solving approach is applied to getting it back to proper functioning. To systematically explore the probable cause of the malfunction, consider the various principles associated with each possible source of trouble, and then test out each principle.[6]

Prerequisites

Once an objective is stated, it is assumed that the learner has mastered concepts and principlies necessary for the attainment of the performance specified in the objective. For example, an objective may require the learner to solve division problems. No matter how simple the division, it is assumed that the learner has mastered multiplication and subtraction. In many instances where the learner is unable to solve division problems, careful analysis of prerequisite concepts and principles could well point to the area of difficulty. This then, means that an assessment of the learner's entering behavior would therefore, indicate his state of "readiness."

Matching Media with Objectives

Media are channels of information dissemination. Once the objective has been stated it is imperative that appropriate vehicles for stimulus presentation i.e., media be selected. The following example is an attempt to illustrate the process of matching media capabilites with objectives.

Objective - The student should be able to explain why night and day occur in 24-hour periods, rather than some other period.

Analysis:

1. Type of Learning Involved: Problem-solving (The student has to figure out how something happens.)

2. Condition of Learning. The prerequisities for this type of learning are concepts and principles. The learner must have previously developed the concepts "rotation" and "axis". The principle involved is "The earth rotates on its axis once in 24 hours."

3. The concept "Rotation" involves motion. Hence the most appropriate stimulus or presentation form is one that involves motion.

Media Selection:

Motion Picture, "The Earth and the Sun" (Cence Educational Films-Chicago): sequence dealing with the tilt of the earth on its axis and the causes of day and night.

Media Alternatives:

a. Poster-type chart or overhead projector transparency with drawings with arrows to represent movement "rotation" and showing light and dark side of earth.

b. Demonstration by teacher or student using a filmstrip projector as a light source (representing the sun) and large globe mounted so that it can rotate to show lighted surface of globe and dark side, illustrating day and night, respectively.

c. Demonstration with a spinning top to illustrate tilt on axis.

Practice and Feedback

Practice has been defined as the repetition of a response in the presence of the stimulus.[6] In many learning situations, practice which should occur between the objective stage and the

evaluation stage is either not provided or is inappropriate. Consider for example, an objective which call for the learner to be able to disect a frog and during practice, the student is asked to name the bones of the frog. This is certainly inappropriate practice. The objective calls for disecting and the practice provides opportunities to learn the bone structure of a frog. Evaluation in this instance, would have little meaning since what was practiced was different from the behavior stated in the objective. Practice becomes less momentous when the learner's entering behavior is such that he has mastered the prerequisite concepts and principles implied in the objective.

Practice is also less consequential for simple tasks as compared to (with) complex ones. In learning skills, practice is less important when one moves from the cognitive phase to the autonomous phase. One is more likely to forget a skill in the absence of practice, while in the cognitive stage than in the autonomous stage. The cognitive stage is characterized by the learner's ability to intellectualize the skill to be performed. The learner practices the skill until it is fixed in the fixation stage. Speed and accuracy is gained in the autonomous stage and the learner is not bothered by outside interferences. In fact, external reinforcement becomes less important in the autonomous stage. There are two forms of practice which we will discuss: 1. equivalent practice, and 2. analogous practice. In equivalent practice, the performance is the same as that specified in the objective. Analgous practice is similar to but not identical to that specified in the objective. Both equivalent and analogous practice can, however, be effectively incorporated into the learning situation.

Feedback is simply, the knowledge of results. It is a way of saying how well the learner is doing...How wrong or right his response is. An example which illustrates the importance of feedback is as follows:

Example

Pressey first presented his teaching-machine in which of the following years? (Circle your answer)

a. 1916
b. 1926
c. 1936
d. 1946
e. 1956
f. 1966

Now that you have circled your answer, you probaly expect to be told whether you are right or wrong. To further impress upon you the importance of feedback, I will not provide "Knowledge of Results".

Summary

I have attempted to discuss with you my concern with respect to planning media strategies. It is my hope that I have provided information which will be useful to you in your future planning.

NOTES

[1]Thomas Harries. The Application of General Systems Theory To Instructional Development, copyright, National Special Media Institute, 1971.

[2]John W. Laughary. Man-Machine System in Education. Harper & Row Pub., New York and London, 1966, p. 11

[3]James E. Parker. "A Learning Package on Types of Learning". North Carolina Central University, Durham, North Carolina, 1972.

[4]John P. DeCecco. The Psychology of Learning and Instruction. Prentice-Hall, Inc. Englewood Cliffs, New Jersey. 1968, p. 49.

[5]Edgar Dale. Audiovisual Methods in Teaching. 3rd. Edition, New York: (the Dryden Press) Holt, Rinehart and Winston, Inc. 1969.

[6]Parker, p. 5.

[7]James E. Parker, "A Learning Package on Media Capabilities and Matching Media with Objectives", North Carolina Central University.

[8]DeCecco. p. 249.

TEXTUAL CRITICISM: THE FUTURE OF AFRICAN LITERATURES IN AMERICA

Keorapetse Kgositsile

In any serious consideration of African or Black Studies programs, this is a very important topic. It is also extremely complex. As a result it lends itself readily to various and even varying angles of approach. For instance, are we talking about the criticism by scholars and students after these literatures have been made available in print, or are we talking about the criticism made in the editorial offices of the North American publishing empires before a book is accepted or rejected?

This is not mere idle contemplation. In 1962, during the first conference of African writers of English expression--among them were Achebe, Awoonor, Mphahlele and Okara, from the Continent; and Langston Hughes and Saunders Redding from North America -- when an English publisher offered to sponsor an African literary contest, the African writers rejected the offer because they were convinced that the judges, who would have been English, would not have been qualified. A random sampling of the comments by Western reviewers and critics of literatures produced by Africans would show that these writers' argument was, and is still valid. Examples abound from the condescending praises for Amos Tutuola as literary curio to the liberal intimidated acceptance of Wole Soyinka because of his knowledge of European literary traditions and his ability to manipulate English better than most of his 'critics', or Chris Okigbo because, in his own words, he did not write "for non-poets."

However, it seems that these problems are not insurmountable. The curriculum output of the Six Institutions Consortium in the past few years offers some possible solutions. The study of a people's history, mythology, folklore, social organization, in short, the study of the environment, the living culture from which a particular imaginative literature is created, renders that literature more accessible. An understanding of the living culture would lead to an appreciation of, and a feeling for the aesthetic standards a work of art proposes

to be judged by. That is, if one has studied African mythology and folklore along with the present realities or environment, the nuances in a novel by Chinua Achebe (such as his usage of proverbs even in literal translation, his usage of English informed and shaped or colored by his own, not English, culture) would be rendered less exotic and the textual criticism of his work would be more informed. With an understanding of the environment, one could read Chris Okigbo's PATH OF THUNDER and be better equipped to search for the artistic, intuitive or imaginative reasons in the unfolding of the poem for his accurate prophecy of the war that tore Nigeria apart. And this is important because theme or subject matter does not distinguish the particularity of a work of art. Without an understanding of and feeling for this particularity, informed textual criticism becomes impossible.

Let us have a quick glance at a passage from Alex La Guma's novel, AND A THREEFOLD CORD. La Guma is describing rain, a natural, and therefore perhaps, an impartial event. But pay particular attention to his choice of verbs and adjectives:

> Then it was July and the laden clouds marched in from the ocean, commanded by the high wind, to limp, footsore, across the sky and against the ramparts of the mountains. For a while the mountains held them at bay, so that the rain harried only the coastline, and a viel of rain hung over the barbed peaks. The flanks of the rain fell into the sea. The high, grey-uniformed fog closed the mountains from the sky and the rest of the world, and hung like an omen over the land.
>
> Some of the rain slipped through the breaches in the coastline and pelted inland to assault the suburbs, falling quickly and retreating again, so that there were trickles of mositure on windows in the morning, and dampness on the concrete of the long road pushing north, and a sheen on the wide-curving metal of railway lines.

La Guma, of course, is a fighter, a fighter for freedom. I am trying to suggest that if you are a fighter you will necessarily describe rain in this manner; nor that if you are a fighter you will necessarily be a more capable writer. I am simply saying that if you are arrogant enough to publish what you write, it means that you are interested in communi-

cating something other than your ability to write; something other than your craftsmanship. You are trying to communicate the life, the values, you are committed to past the act of writing. As a result, even in your choice of words -- which is one of the major things you deal with in textual criticism -- even if you write no more than a photographic poem, what you do is affirm, propose or oppose some reality and a particular system of values influenced and informed by a particular cultural, and therefore, also aesthetic orientation which cannot be left out of any attempt at textual criticism.

So far we have touched essentially only on African literatures of English expression, including a few translations from those of French expression. Outside of a book of stories by Honwana and a trickle of poems in a few standard anthologies, African literatures of Portuguese expression are not available. The poetry, fiction and drama of the past decade, growing out of the resistance environment or culture of Guinea-Bissau, Angola and Mozambique are still not readily avialable in North America. The wealth of African literatures translated from African languages, with the exception of a few texts, like Niane's SUNDIATA, J. P. Clark's OZIDI and Soyinka's translation of Fagunwa's THE FOREST OF A THOUSAND DAEMONS, has not been tapped.

What then are the future prospects of African literatures in America? Although the publishing of African authors by North American houses is a recent development, it is already in the decline like the African studies programs, which were, perhaps, the major market. What role will the few new Black publishing houses, which have cropped up in the past decade, play in relationship to our topic. These, therefore, are questions that deserve our consideration and study as we plan for the future.

A SOCIAL SCIENTIST VIEWS AFRO-AMERICAN STUDIES PROGRAMS

Edgar G. Epps

The recent controversy involving Black Studies, Afro-American Studies, and African Studies is a direct result of the impact of the recent enrollment of large numbers of Black students at predominantly white colleges. It is ironic that students at such institutions now see themselves as leaders of the Black revolution. These are the same institutions whose students (both Black and white) were quiet during the fifties and early sixties when students at North Carolina A&T and Bennett College started the direct protest phase of the Black revolution more than 10 years ago.

Black students at white colleges constitute a "new" student population which is not at home in what John Edgerton has called the "White Sea of Higher Education." White college environments have usually been arranged on the assumption that the bulk of the student body will be white and middle class. Black students on such campuses constantly find themselves faced with a struggle for survival in a "world they never made." To them it is an alien world.

The Black Studies movement resulted from Black students' efforts to develop programs which would provide meaningful Black experiences on white campuses. The Black oriented programs have, however, generated a number of complex problems for Black colleges and universities.[1] Vincent Harding has stated that:

> ....white northern institutions, as a result of Black student pressure, have recently discovered the need to enroll more black students, to hire more black faculty, and to establish various levels of black oriented curricula; and in attempting to deal with this problem they have begun to exploit black faculty, and by entering

'into serious competition with the southern schools for the best black students'.....[2]

Harding also questions the ability of white institutions to develop significant African-American programs which will not be destroyed by integration. On the other hand, Professor William J. Wilson, a Black Sociologist at The University of Chicago, points out that many faculty and administrators at Black institutions have been reluctant to accept the philosophy that our experience as a people is worthy of serious study.[3] Some Black colleges and universities have always offered Negro History and related subjects; others eliminated such curriculas as irrelevant then reinstated them when they found themselves at odds with the new "Black Mood." Wilson also points out that the Black students attending Northern colleges are recruited from a different pool than those who would be expected to attend southern Black colleges, and that many "white" universities now enroll large numbers of Black students (e.g., Wayne State University enrolls more Black students than many all-Black institutions; Chicago State University enrolls more Black students than many all-Black institutions; Chicago State University is now sixty percent Black). The Black students at such white institutions also need Black faculty members and Black oriented programs. One could argue that they have a greater need than students at Black colleges because Blackness is so alien to traditionally white campuses, while the influx of a few white professors at traditionally Black campuses cannot destroy their Black ethos.

The Black Studies controversy should be viewed as the latest manifestation of the historical duality which has split Black leaders, intellectuals, and politicians for the past two centuries in this country. Integration vs. separation or assimilation vs. nationalism is at the core of the controversy.[4] We know that this is not a new duality. This issue was debated by Blacks long before the Civil War. Even the current debate about the relative merits of separate vs. integrated schools has pre-Civil War northern historical antecedents. Then as now, the Nationalist argument focused on the issues of pride and self-respect. White racism fostered the belief that Blacks and Black institutions were inferior. This same type of racism is the basis for the movement for Black Nationalism today and the Black oriented programs it has fostered.

What, then, are the goals and objectives of Black Studies programs? Lamar Miller provides the following list of objectives[5]:

1) The expansion of knowledge about Blacks--to fill in the gaps in our knowledge of history, sociology, literature, etc:

2) The organization of knowledge -- a more proper appraisal of existing knowledge about Blacks. (Putting it in perspective.)

3) The education of Black students in divergent fields so that they may provide useful services to the Black community as well as intelligent leadership.

4) Reconceptualization -- development of programs and activities that foster pride in being Black. Redefining who we are.

5) Humanizing -- the reeducation of whites in an effort to bring about a new socialization process.

6) Change the character of the university - - assist the university in becoming a place where equality and freedom are a part of academic pursuit as well as every day practice. (This is one of the most important goals -- and the most difficult to attain.)

These are not new goals or objectives -- they sound very much like what DuBois had in mind as the role of the Black university. Why, then, has there been so much resistance? What do our leaders and scholars find so objectionable? The following are among the most troublesome issues.

1) Academic standards. Many scholars, both black and white, express the fear that Black Studies (Afro-American Studies) programs will not demand traditional standards of performance from students or faculty. They also express concern for what they perceive as a "biased" approach to scholarship. Some programs have included among their faculty persons without the academic training traditionally expected of college professors. These critics fear that Black students will use such programs to avoid competition with whites thereby denying themselves the knowledge and discipline of a "true" college education. The proponents of Black Studies programs counter these arguments by pointing to the anti-Black bias in traditional Social Science and Humanities courses in particular and in the university curriculum in general. They also argue that those who automatically assume that Black Studies or African Studies curricula are less academically demanding than Far Eastern Studies or other special area programs demonstrate a racist belief that anything associated with Black people must necessarily be inferior. It should be obvious to any objective observer that Black Studies

or African Studies can be as rigorous academically as any other discipline in the Social Sciences or Humanities. Such an objective view, however, requires the observer to acknowledge the legitimacy of the Black experience as an area worthy of serious academic endeavor. The quality of a specific program must be determined by examining its curriculum and the strength of the faculty members responsible for the conduct of the program. This type of evaluation often becomes controversial when Black Studies programs use criteria different than those commonly used throughout the university. Thus, a part of the difficulty involves an attempt to change the criteria for faculty selection, promotion and tenure. Another part of the difficulty arises from an attempt to broaden the conception of what constitutes legitimate subject matter for a college or university curriculum. College faculties are slow to relinquish their most cherished criteria in either case.

2) Separatism. Should white students and faculty be permitted to participate in Black Studies programs? Some proponents of Black Studies argue that white presence in the classroom interferes with communication between Blacks. They contend that white students and professors are active in such courses to "feed off" Blacks by picking their brains and using the information for purposes that may be detrimental to the Black cause. There is also the claim that whites cannot teach effectively in such programs because it is difficult if not impossible for a white writer (professor) to describe (know) what it means to be Black in America."[6] Critics reply that separatism is illegal and whites are capable of learning the facts and offering alternative interpretations of the facts. They also point out that whites, because they are most ignorant of the Black Experience, are, therefore, in greatest need of the information provided by Black Studies courses.

3) Control. One of the thorniest issues associated with the Black Studies movement concerns the amount of autonomy the program should have within the university. Extremists argued for complete autonomy, a goal which was totally unrealistic considering the fact that the university was expected to finance the program and assume responsibility for its outcomes. At the other extreme some universities insisted that Black Studies operate under the same guidelines and regulations as other academic departments. There were also conflicts about the amount and nature of student involvement in decision-making. Often Directors of Black Studies programs found themselves faced with nonnegotiable demands from students on the one hand and inflexible university rules and regulations on the other. As a result their positions became untenable leading to numerous resignations and considerable instability in the leadership of such programs.

Lamar Miller writes that "turnover during the past few years is understandably high because colleges have either asked too much of their Black Studies Directors, or they have not given them adequate support."[7]

4) Practicality (Relevance). Such critics as Bayard Rustin and Sir Arthur Lewis argue that Black Studies programs do not offer Black students meaningful or lucrative career opportunities. They also argue, as does Martin Kilson, that the Black community needs professionals -- in medicine, law, education, business, engineering, etc. -- and other highly skilled personnel to do the job of community development needed in America. The critics do not believe that Black Studies programs will provide the skilled personnel needed by Blacks if they are to take advantage of the opportunities available in a highly developed urbanized nation with an economy based on an increasingly complex technology. The proponents of Black Studies programs argue that their curricula are no more impractical than other liberal arts programs prepare people for specific vocations, but their graduates are absorbed into the economy and make their way in society. It is also pointed out that it was never intended that all or even a majority of Black students would major in Black Studies. The majority of students were expected to choose Black Studies courses as electives, substituting them for "irrelevant" white oriented distribution requirements. This has been the experience at most institutions -- small numbers of majors, larger numbers of students choosing the courses to meet distribution requirements.

5) Funding. One of the most pressing problems of Black Studies programs is financing. This is not surprising considering the financial crisis in higher education. Students began demanding Black Studies programs at a time when funding for higher education was contracting. Programs were frequently underfinanced or financed with "soft" money. While most programs are supported by the parent institutions, they often depend upon outside funding for growth and innovation. Since most institutions are facing drastic cuts in their programs, Black Studies programs, especially those not considered regular academic departments, are faced with serious difficulty. Obviously restrictions on availability of funding affect ability to staff programs adequately.

6) Diversity of functions. Much of the controversy associated with the early development of Black Studies programs resulted from a misunderstanding of the needs of Black Students on white campuses. Black students wanted programs that would provide opportunities for "learning essential information, understanding the history of one's people, promoting Black identity and solidarity, (gaining) relevant academic experiences,

straightening out oneself, and charting goals for the future."[8] Programs were expected to provide for socio-emotional needs and provide practical skills. They were expected to "convey a body of information as well as induce a certain outlook on life or state of mind."[9] Most universities found it difficult to embody such a multifaceted program. It was neither fish nor foul -- neither purely academic nor clearly social.

A Perspective: Is there a role for Black Studies? The answer is definitely yes. The role, however, needs to be more sharply defined. It is clear that a single program cannot adequately serve all of the socio-emotional, political, and academic functions desired by students. Since these programs are located on university campuses, they must develop an academic focus -- on one campus it may be history; on another art and music; on still another psychology or sociology. Interdisciplinary programs are also conceivable if they draw their faculty from existing departments. In such cases, a sequence of courses covering a broad range of disciplines can be put together to provide a student with a meaningful program.

We must also be honest with ourselves and admit that it is neither reasonable nor desirable for the majority of Black students to major in Black Studies. We need too many doctors, dentists, lawyers, engineers, and other professionals. If we are serious about developing the Black community we must recognize our manpower needs. There will be jobs for a few teachers of Black History and scholars who specialize in studying the Black experience. But like our brothers in Africa, we also need people with the knowledge to build institutions -- engineers, technicians, economists, scientists of all kinds. The Black Studies programs can provide minors or elective courses for persons going into these pre-professional specialities. As such they can help their young people develop a Black perspective and focus their training on issues relevant to Blacks.

I now come to the area I consider most important for faculty members involved in such programs. The Black scholar has a unique role in American Higher Education. He not only has to know the traditional wisdom in his field and the standard theoretical and methodological approaches to knowledge, he must also know how to go beyond tradition to understand the relationship between knowledge and social oppression.

One of the most serious problems faced by Black Americans today is the miseducation of our children and youth. One type of miseducation is manifested in the European bias that permeates almost all education and all social science theory and

research. One of the most important tasks of Black scholars is to use the cultural context of the Black experience to develop goals and programs for Black liberation. This focus must be nationalistic, sometimes separatist, but always self-consciously Black. The objective is to liberate Blacks by helping us to develop a political consciousness and a knowledge of the social structure that will enable us to attain power and maintain it. I am not minimizing the need for Blacks to acquire academic and professional skills; I simply want the acquisition of these skills to occur within a framework that will encourage Blacks to work for self-determination and development of the Black community. The ultimate goal of a Black Studies program is to make Black students intelligent political activists so that they will know how to get and maintain power.

Knowledge is one essential component of the decision-making process. One of the most effective means of keeping Blacks suppressed has been through white control of knowledge --especially through social science curricula. Social Science reflects the norms, values and goals of the ruling and powerful groups in a society; it validates and legitimates those belief systems and ideologies which are useful for powerful groups and detrimental to oppressed people. Racist social science myths are still being perpetuated and institutionalized in America today in order to justify the exploitation of Black people. People like A. Jensen, D. P. Moynihan, and Edward Banfield distort Black experience and culture and provide support for prevailing racist myths and ideologies -- Black scholars must be aware of -- and communicate to their students -- the ways social science research has been twisted and distorted to serve the self-interests of the ruling and dominant groups. This is necessary if they are to become effective in their roles as independent scholars working for the liberation of Black people.

We must agree with Professor Cedric Clark of Stanford, that it is important that we Black people define ourselves rather than permit whites to define us.[10] We must learn to look to other Blacks for recognition and respect, rather than to whites. The increased concern for what other blacks are doing and saying and thinking is due largely to developing belief in a "common fate" characterizing Black behavior.

This commonality is grounded not only on skin color but also on the basis of a felt history of experiences which distinguish Blacks from other people in America. Blacks must learn to be accountable to other 3lacks. One of the aims of Black Studies curricula is to provide the knowledge necessary for generating patterns of accountability capable of eliciting greater respect for black behavior. Black Studies must contribute to knowledge.

Finally, I will conclude by quoting a passage from an article by Professor Doris Wilkinson of Macalester College (St. Paul). Professor Wilkinson is concerned about the focus of sociological research -- especially in the area of socialization of racial attitudes. More systematic inquiry into racist beliefs and the socialization to America's racial ideology (called the whitenizing process) is required if we are to have an impact on scholarship in sociology or social psychology. Professor Wilkinson provides the following agenda for meaningful research:

> (1)...We know enough about the derogatory images white culture has presented Blacks, but we might learn something about socialization as it is observed in the expression 'Black is beautiful' or the wearing of Afros. Here is a bold attempt to redefine the content of the 'whitening' process. How might it be employed to restructure the thinking of white Americans?
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> (2) No more studies are needed to emphasize the prejudiced personality or authoritarianism among children and youth. But research aimed at policy formation is needed, research into authoritarianism as an aspect of American culture and social structure. One of the erroneous assumptions of our time is the labeling of certain selected personality types as racist. This has given rise to the avoidance of racism as the central ingredient of the history and social structure of American society. No white has an in-built immunity to racism.
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> (3) We need to know how white youth feel about themselves, what it is like to feel biologically superior and to believe one is intellectually superior. We need more research on their racial beliefs, their limits of interaction with Blacks, and techniques of disengagement from a racist society. Is there a connection between the 'cop-out' drug, and psychedelic phenomena and feelings of powerlessness to change America's color-caste system that the only escape is a 'trip'? What has white America's history done to its own youth?
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> (4) We already know about racial awareness in young Black and white children; we need to know the depth of hatred among white children, adolescents, and adults. Hatred is a sociological phenomenon. It needs to be studied intensively. We need to know the consequences of hatred. Whites need to know,

to feel its impact as Blacks know and feel its meaning. What types of terrorism result from hatred and white racism?... What can local, state, and federal governments do to resocialize white American youth?

(5) Social scientists must stop concentrating on the white lower class and the working class who have become scapegoats for middle-class scientists who deny the pervasiveness of institutional racism and the fact that we need to study its pervasiveness and impact with the aim of at least attempting to 'unwhiten' America.

(6) ....Social and behavioral scientists need to look directly at the historical roots and sociocultural dimensions of racism and its perpetuation through the process of socialization and survival in all of America's institutions.

(7) We need to know what it is like for young white children to come of age in a racist society, to grow up in Klan communities; what they feel what they learn, and the paths they might pursue as they enter the future.

In summary, what social and behavioral science requires is an honesty about the problem of white racism in our country and how it is affecting Black and white youth. Both disciplines need a perceptive innovator and a creative man of integrity to revolutionize the consciousness of their fields of study, political and economic systems, and key figures who control them. Social research must make an impact on the wider society through exposing racism for what it is, what it does to Black and white children, and to design programs of action to deal with it. Social science can no longer remain worthy of study or public consumption and respect if it continues to remove itself from the serious problems of American culture (King, 1968).[11] For the history of the 'whitening' process to America's racial ideology requires the creation of a plan for the reorganization of that process and hence the total structure of the society.[12]

NOTES

[1]William J. Wilson, "The Quest for Meaningful Black Experience on White Campuses", The Massachusetts Review (Autumn, 1969): 737-746. Reprinted in E. G. Epps (ed.) Black Students in White Schools (Worthington, Ohio: Charles A. Jones Publishing Company, 1972), pp. 74-83.

[2]Cited by Wilson, in Epps, pp. 74-75.

[3]Ibid., p. 78

[4]For a critical analysis of the current phase of this conflict see: Charles V. Hamilton, "The Nationalist vs. the Integrationist," in Henry Ehlers (ed.) Crucial Issues in Education, 5th. Edition (New York: Holt, Rinehart and Winston, 1973, pp. 25-31.

[5]Lamar Miller, "An Analysis of Objectives of Institutes and Departments of Afro-American Affairs," in E.G. Epps (ed.) Black Students in White Schools, pp. 99-100.

[6]James Banks, "Black Image: Strategies for Change," in Jean D. Grandes and John C. Carr (eds.), Black Image: Education Copes with Color (Dubuque, Iowa: Wm. C. Brown, 1972), p. 153.

[7]Op. Cit., p. 27

[8]Charles Willie, Lecture presented at Morehouse College, 1970.

[9]Ibid.

[10]Cedric Clark, "The Concept of legitimacy in Black Psychology", in E. G. Epps (ed.) Race Relations: Current Perspectives (Cambridge, Mass.: Winthrop Publishers, Inc., 1973, pp. 332-354.

[11]M. L. King, Jr., "The Role of the Behavioral Scientist in the Civil Rights Movement," American Psychologist, Vol. 23, pp. 180-186.

[12]Doris Y. Wilkinson, "Coming of Age in a Racist Society: The Whitening of America," Youth and Society, Vol. 3(September, 1971), pp. 115-117.

PERSPECTIVES ON THE FUTURE OF AFRICAN STUDIES

Blanche Palmer

In the past decade, there has been a tremendous increase in the number of books on Africa published by American writers, but the overall substance of far too many is not impressive. It is evident that Americans' factual knowledge of Africa is still limited and uneven. The histories of Africa are more or less in a rudimentary stage. Far too few scholars are attempting to comprehend the continent as a whole and the interrelations among its various parts. There is very little original or direct insight being offered by American scholars on such concepts as the "African personality". The Americans' perspectives are still too often second hand and they are often prone to write as Americans concerned with the task of identifying and supplying the needs of others or too preoccupied with ideological considerations.

Although the ideological issues have their place in scholarly works, they constrict the ability to reach understanding in the strictest sense of the word. Americans will be incapable of dealing consistently with the African phenomena as long as they remain pre-occupied with impressing their preconceptions and values on Africa rather than exploring the dynamic actualities of Africa's past and present.

Most research products tend to be geared to the specialized requirements of the academic press or are in the survey format for popular consumption. The audience for the former is apt to be small and the latter, though having a wider readership, tends to be a superficial presentation not designed to promote much understanding on anyone's part. Presently, there is great interest in African studies but whether this great pull of African studies will persist, if the world spotlight should shift, remains uncertain.

To be truly meaningful African studies must have an interdisciplinary approach as the most useful studies in any given area will be those written in full appreciation of interdisciplinary considerations. Thus, the historian must be aware of the sociological factors and of the literature prevalent at any given point in time if his work is to be more than a mere recital of events and dates.

The current trend in American social science is characterized by the drive to become more scientific. This had led to mounting efforts to become more precise in the collection and statement of knowledge about man in society. This trend toward precision, however, runs into special problems in Afirca, where the conditions of research are not conducive to scientific techniques. The social scientist working in Africa finds himself without many of the aids to which he has become accustomed in the U.S. - the library, the bibliographies, census data, reference works, electronic equipment and numerous other research tools. Field work in American society, which is comparatively homogeneous, can be done conveniently; moreover, Americans are accustomed to being asked their opinions. In Africa, public opinion polling is not reliable, and content analysis studies, the case study method, community survey, national income analysis do not have the same meaning. Thus, the "expert" on Africa, lacking the customary background materials, is overly dependent on firsthand impressions, which are highly personalized and little susceptible to scrutiny because the bibliography accompanying his work is often unavailable to his colleagues for any further considerations. New difficulties arise when the scholar tries to interpret information acquired in an African context to Americans with a totally different frame of reference. Concepts and terms such as justice, private property, social disorganization etc., all have different connotations to an American audience than they do in the African reality.

The concentration of American researchers in a few sections of the continent remains a serious block to the understanding of developments in Africa as a whole. The Spanish-speaking areas are virtually untouched and North Africa and the Sudan are given scant attention except by historical studies.

The study of African history is increasingly popular in the U.S. despite the difficulty of obtaining access to the traditional research materials familiar to historians - letters, memoirs, newspapers and public records. Because only a few of the historians study abroad, a number of American works in this area appear to be based on secondary sources. An important phase should be the opportunity to make the field trip, although there is also a lot that American Africanists can do to broaden and enrich African Studies with materials available in the United States. The existing materials need to be under better control so that they could be more readily available to the increasing group of scholars. More attention should be directed to locating and evaluating basic data. Development of a classification system and utilization of modern equipment for information storage and retrieval would be an asset. Since the volume of literature on Africa

grows rapidly, the need for greater systematization of these materials is urgent. To seek out materials and make them available to a wider community might require IBM and micro-photographic techniques.

It would also be necessary to pioneer more on the substantive level as well and more attention should be given to available unexplored materials. Historians can, for example, consult consular reports, ship log books, the reports of the African squadron, personal papers of sailors and other extra African sources which would enrich their research.

Comparative analysis is still rare in all disciplines and little effort has been made by political scientists to introduce Africa into comparative government courses. A closer study of America's relations with each of the new nations as well as the older African states is essential, especially a review of America's policy toward Africa since the sixties and the influence of American capital in Africa.

Africanists need to constantly review, reinterpret, up-date and correct many monographs in the light of new and added information, since the mounting data on Africa provide material for new insights. Changes are very rapid and far-reaching and events occur with dazzling speed, often taking place within an unfamiliar context.

No longer an isolated continent, Africa interacts with events throughout a constantly shrinking world. Within each area, special considerations about, e.g. efforts at closer political union. In addition, there are also powerful centrifugal forces e.g. ambitions of individual leaders and efforts of former colonial powers to retain influence. These are all areas which are open for intensive study.

The leaders of the new Africa are bent on modernization and will discourage research which presents Africans as primitives and will be opposed to their use as guinea pigs for researchers from abroad. In the future, therefore, African sensitivities will affect the research in that aspect of Africa, which has been of major interest to anthropologists, as well as the range of research opportunities open in other disciplines. African governments will be more interested in the utilization of social science knowledge in applied fields rather than in basic research. The American, therefore, who is seeking a field experience, may be required to focus more attention on the 'practical' aspects of his discipline rather than on more fundamental monographic work.

As the supply of social scientists within Africa increases, a heavy responsibility falls on Americans of the same profession to help interpert America to these new African scholars in African terms, as well as to interpret Africa to the United States in meanirgful American terms. Inter-university relationships will have to be developed in a far more intensive way, for the American social scientist cannot really evaluate what is going on in Africa or what Africans are saying about themselves unless he fully understands the new African's objectives and values. Socialism, African style; one-party democracies etc.; must be without moral pre-judgment.

To deal with the dynamics of the African changing society and to reassess a world in which Africa is a permanent and prominent factor will demand research of the highest order involving the best minds and the finest techniques. Africa oriented scholarship must, therefore, be sustained. Overtones of paternalism, patronization and provincialism are not in keeping with the standards of scholarship required. As an arena for study Africa must be viewed in the same manner that Europe or America is viewed and not in terms of prejudices and policy objectives. In other words, the study of Africa must be taken out of its special category and interrelated with the advance of social science disciplines in America. It must be conducted by sympathetic investigators and the end must be to find meaning in Africa.

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